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THE ECCLESIASTICAL REVIEW

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THE PARISH PRIEST AND MOVING-PICTURES.

ALTHOUGH a great deal is said nowadays about the popularity of the movies and the extraordinary hold they have on the public, few of us realize the true magnitude of this new industry or the profound effects that moving pictures have and are likely to have to an increasing degree on our own people and on the public. There is no instance in history of a popular amusement which has grown so rapidly or gained so deep a hold in such a brief time on the public taste as have the movies. Thirty years ago moving-pictures were an inconsiderable novelty relegated to peep-shows and penny arcades. No one dreamed that in one generation this new discovery would conquer the world and displace in public favor all other entertainments, besides creating for itself a new circle of patrons endlessly wider than that which any other amusement had ever been able to claim. Yet in thirty years the moving-pictures have advanced from nothing to their present popularity.

In the United States alone, the business of the movies amounts to a gross total of $500,000,000 each year. Fifty millions of our people attend the moving-picture theaters every week and sit there for two hours or more at each visit. This means that a hundred million hours of their time is taken up watching the silver screen or enjoying the entertainments of singing, dancing and dramatics which in some theaters accompany the moving-pictures. Multiply this by the fifty-two weeks of the year and we have fifty-two hundred million hours. Assuming that the average human life lasts about fifty years

and that there are some sixteen hours of waking time in each human day, this would mean that twenty thousand human lifetimes are spent each year at the movies. Now, our Catholic people form at least one-fifth of the patrons of these theaters. Thus each year our own people spend the equal of some four thousand lifetimes at the movies!

Then too, the vast majority of moving-pictures exhibited throughout the world are made in the United States. Our producers can command such huge capital and have displayed such extraordinary resources in staging, photographing and distributing the moving-pictures that practically all the moving-pictures used in this country are made here; while at the same time eighty to ninety per cent of the moving-pictures exhibited in Europe are imported from the United States.

The furore for the movies, far from showing any signs of decreasing, is growing day by day. Each year for several years in the United States, a hundred million dollars' worth of new moving-picture theaters have been erected. These, some of them huge auditoriums, are packed with people night after night, while in some cases one may see long lines of patient waiters outside on the sidewalk expecting their turn to be admitted to purchase a ticket for the show.

Last year seven hundred "feature" moving-pictures (that is, long and pretentious pictures for the screen of from five to twelve reels each) were manufactured in this country. This year, we are told, nine hundred of such features will be released. Each of these feature films costs a usual minimum of fifty thousand dollars, while in some cases five hundred thousand or a million dollars are expended in the making of a single film. As soon as one of these feature films is completed, after all the complex procedures which are required to produce it, the manufacturers at once prepare one hundred and sixty positives. Of these, one hundred are circulated in the United States, while sixty go to various parts of the world to be exhibited for indefinite periods of time. The company which has produced this film has been assembled, trained and led through its paces by the director during the period of from two weeks to several months. It has repeated scenes for the film again and again. Many thousands more feet of film have been taken than are required. This is all worked over by the

film editors, titled and made ready for exhibition, but the time consumed in preparing the film is as nothing compared to the extraordinary multiplication of its exhibitions.

The one hundred and sixty copies of the film which ordinarily go out from the studio can at once be used day after day and night after night in one hundred and sixty different places, repeating the picture for as many audiences with unvarying and mechanical precision. While thousands of persons in New York are witnessing the successive presentations of the picture, at the same time an equal number in the great cities of the Pacific Coast may be entertained by the self-same performers through their mimic selves on the screen.

While the company which produced the first film is busily occupied in turning out, one after another, successive "features", the first "feature" is gradually making its way from the large cities to the smaller places and back again to second-class theaters in the large cities, then to the country towns and rural districts; while at the same time, far across the ocean, the identical picture is being shown with titles in every language under the sun.

The only medium for the communication of thought with which the movies can be compared in their capacity for multiplication and their universal intelligibility and appeal is the medium of print, and though they are at a disadvantage as compared with print in some regards, in other respects they are actually superior to that marvelous means of communicating intelligence and thought.

Many more persons seem to have a taste for the movies than may be truly said to have a taste for reading. The audience of the moving-picture theaters is composed of every grade of humanity, from little children who can hardly spell out the titles, but who seem enthusiastically interested in the pictures, to cultured old folk who find a certain fascination in the magical screen. There is, of course, a small minority of individuals who profess themselves uninterested in the movies, but they are the vast exception and even in their case it is questionable whether they would not become intensely interested were they to get into the habit of viewing the best of the films. The mere fact that the moving-pictures can bring graphically before us the most strange and distant lands and show us the

gestures and looks of wild and savage people, or the ceremonials of strange civilizations aloof from our own, makes them interesting to the thoughtful mind. At their best, they can also marvelously reproduce the most gorgeous scenes of ancient history, can make vanished epochs live again and can visualize for us the dim, dead past with startling accuracy and detail.

Of course, the moving-pictures have decided limitations. They are no more than pictures that move, so that their whole field is confined to light, shadow and motion to which, however, color and even speech are gradually being added. Even at the present time a fair proportion of the average film is taken up with titles or reading notices which are prepared with care and skill in some instances and are quite often bits of literature. But when one reflects that it is only a question of time when the voice will be accurately reproduced and synchronized with motion and when color as well as form will be thrown on the screen, he begins to realize that the movies will soon be able to reproduce the living person with all the characteristics of gesture, voice, and color. When this time comes, the moving-pictures will have excelled print and will have achieved almost the power of the spoken word. It is true they will not for a long time attain that advantage of print which consists in its permanence and convenience so that a man may hold a book in his hand for long hours and ponder on a single page. The moving-pictures will never, therefore, replace books, but their potential power is closely comparable to that of the power of the printing-press.

Influence of the Movies.

When we come to try to estimate for ourselves the effect of this new influence on society, the calculation has many aspects. It is after all a service in itself to amuse the people and to keep them harmlessly occupied during the leisure moments of the day when they might be doing much worse things than looking at the pictures. We should give credit to the movies for their great power of entertainment and recreation. This is the main cause of their popularity. The people flock to moving-picture theaters not to be instructed or to be edified, but to be amused. After a weary day in the office or store, they sink into a chair

of a moving-picture theater and relax in the passive contemplation of the scenes which are flashed before them. If innocent, the movies do a real service in thus entertaining mankind.

Again, moving-pictures have no little influence in keeping families together in the evening. Where of old the father of the family would go out to the saloon, pool-room, or other meeting place, while his wife and children could stay at home and amuse themselves as best they might, it is quite common now for the whole family to set off for the movies together.

Besides, of course, since the moving-pictures are a great means of conveying information, they may be effectively used in putting good ideals before the people, stirring up their sympathy for good causes and making them aware of the sufferings and needs of others. We saw, during the war, how effectively moving-pictures were used for propaganda. It is quite likely too that moving-pictures have an influence in quickening the mind or at least of stimulating the power of observation. They are, of course, a passive entertainment in a sense, but the audiences have to be somewhat on the alert to catch the allusions, to interpret actions, and it is quite surprising how children acquire facility in following the story of a film. So far as the knowledge of natural history is concerned, of geography and ethnography, the movies help a great deal to familiarize the people with these things through their travel pictures, news reels and other educational features.

These achievements are to the credit of this most popular of all amusements. Of course, the potential influence of the movies for good is far greater than its actual accomplishments. Some films indeed are very elevating, instructive and edifying. Numerically, however, they are the exception up to the present time. The producers in many instances have appealed not to the higher, but to the lower nature of the audiences. Though some of the great and beautiful films have had an immense commercial success; still of the thousands of films so far turned upon the market, it would be safe to say that not one in ten has been elevating, beautiful or in all ways worthy of the possibilities of this new medium. We are to some extent to blame for this condition in so far as we have failed to induce our people to patronize what is excellent and to protest against what is evil. The moving-picture producers and exhibitors

are extremely anxious to know the taste of the public and the judgment of the multitudes concerning their product. They go to great trouble to find out what the people want, and the fact that Catholics for the most part remain entirely silent and do nothing to express their approval of what is excellent and their condemnation of what is evil seems to point to a distinct lack on our part which may become a grave fault. Like any business, the moving-picture producers who really control the industry are very keen to give the public what most of the public want.

The great test of public approval is the box office which gives them the most substantial and unfailing evidence of what the people wish. As soon as a film is released and has enough distribution to bring results, the producers know at once how it has succeeded all over the country, and curiously enough a film that is a financial success in one district, we are told, is usually successful in other places. The fact that the people go in numbers to see a film and pay money at the box office for the privilege is incontrovertible evidence that the film is popular and appreciated. Beyond this the producers do not wish to go, as no other criticism of the film can compare for them with the actual financial returns. It is this which enables them to continue their business. If after putting hundreds of thousands of dollars into a film, they receive still more hundreds of thousands back, they are satisfied with that film. If their money does not return to them, no amount of beneficent approval on the part of societies or individuals will console them for the financial loss except in the case of certain films which large companies put out principally to win good-will for their product. We do not defend this attitude of the producers, but merely state it as a fact to emphasize the contention that in patronizing bad movies our people do the most they can to promote them. They should refuse to go to evil exhibitions and thus most effectively discourage such exhibitions.

Neither must we overlook the power of protest—especially of organized protest. The moving-picture industry is naturally very much opposed to censorship and very much afraid of it. A great part of their joint activities in the last ten years has been directed toward discouraging censorship, and it is unquestionable that the efforts they have made to clean up the

industry have been in large measure made from the desire to avoid censorship. They also naturally fear organized protest, because every protest is only another argument for censorship and also because no one likes to be accused in public of wrong-doing. A protest rightly made will tend to discourage the producers from making more of the moving-pictures in question. Of course, some injudicious and wrongly made protests have had exactly the opposite effect and greatly increased the patronage of certain bad movies, without influencing the producers thereof.

But we are speaking now of protests made by powerful societies, made directly to the exhibitors or producers. These always have a definite effect, though it may not be immediately noticeable. The Association of Moving-Picture Producers headed by Mr. Will Hays, formerly Postmaster General of the United States, was formed in part to discourage censorship by cleaning up the industry and by hindering the making of evil movies, by restraining the making of that form of movies which stirs up the public to protest.

This organization of Moving-Picture Producers and Distributors has a special department for dealing with public protests, where suggestions and objections to films are gladly received and transmitted to the proper persons. This is often, if not always, better than to protest publicly against moving-pictures in the press or to make them known generally to the public, because that induces curious-minded people to patronize the film so as to see what is wrong with it. The effective protest is made to the manufacturers of the film, or to the exhibitors who will refer the protest to the manufacturers. This strikes the evil at its root. There is too little of this expression of honest opinion concerning the movies, made directly by Catholic individuals and societies to the producers or distributors of moving-pictures.

It does not require much effort on the part of the priest, when he is made aware by his judicious and prudent parishioners, that a certain picture is bad or vicious or objectionable from the standpoint of Catholic teaching, to have the secretaries of his parish societies send a dignified protest to the theater where the film is being exhibited and to the Association of Motion Picture Producers and Exhibitors in New York,

or to the producer or exhibitor of the particular film in question. This letter should set forth in a temperate and dignified way the objection which Catholics find to the film and should end with the expression of the writer's conviction that this protest will be welcome to the producers and will help guide them in future work. We ought always avoid anything intemperate or excessive in such protests and should give the other party all the credit we can for good intentions. The fact is that we, as Catholics, know a great deal more than the rest of the world about us and we have a certain duty to manifest our conviction on such subjects. Unless we do this frankly and honestly, how can we expect that the producers will respect our convictions? But if a great number of the Catholic societies of the country would write frequently to express their convictions on the subject of the morality of the films, this would undoubtedly have a very good effect on raising the standard of this form of commercialized entertainment.

That there is a great deal of room for improvement, anyone can see by merely noticing the posters before the theaters and reading the press notices of the current attractions. The limitations of the movies are very definite. They have to hold the attention and interest of the audience through the eye. The speaking-movies have indeed been introduced, but are not much developed. The music, of course, is used as accessory in almost all of the theaters, but the spoken word is absent from the screen entertainment and thus puts it at a disadvantage. On the other hand, to hold the popular interest, jaded by the viewing of many films, it is necessary that topics be chosen which are highly interesting and treated in a thrilling way. Now all this does not preclude the making of many innocent and often instructive and inspiring moving-pictures. But as a matter of fact, it is easier to appeal to the baser instincts of mankind than to the loftier emotions. The latter requires art, skill and intense effort; the former needs only a knowledge of the springs of lower passion. For this reason, we find movies turning again and again to scenes of violence, to sex elements, to the eternal triangle, and the topics of dissipation and crime. These things can be easily visualized. They at once attract attention, they hold the interest and therefore they lend themselves to the commercial purposes of the movies.

Each year some films are issued which are beautiful, elevating, and informing, or of historical value and interest. But these are in the minority. Unhappily among the nine hundred feature films released in the United States this year, there will be perhaps not more than fifty or sixty which would meet our standards of art, interest and innocence. The rest are either mediocre or absolutely harmful because they appeal to base instincts.

It is true that the theoretical ethics of the movies, so far as directing morals is concerned, are generally good. In other words, though they portray crime, they condemn the criminal; though they show scenes of passion, they usually indicate also the retribution which follows. But, especially in the case of young people, it is no excuse for showing vicious scenes that one shows the punishment thereafter. The harm is done to the mind and feelings by the evil scenes portrayed, while the subsequent punishment is easily passed over and forgotten. There is no doubt that the moving-pictures are better than they were during the period of gross license which gave rise to so many efforts at censorship. They may be said in general to be better than current reading, in so far at least that the organization of the moving-picture producers and distributors have succeeded, according to their own accounts, in keeping at least one hundred books and plays from the screen which would have been very profitable if put into the movies.

It is interesting to remark in this connexion that nowadays most of the movies are made from plays and books. We are told that about fifty per cent are picturizations of plays and twenty-five per cent picturizations of books, while the remaining twenty-five per cent are conceived and planned in the scenario department of the producer's studio. There seems to be little opportunity for an amateur to prepare a successful scenario. The chief scenario writer of one large producing company informed us that his establishment had at one time maintained a whole staff of readers to look through the scenarios sent in quantities by the public and to search for valuable material. But after a long time spent in the reading of innumerable manuscripts not a single one had been found which was acceptable for production. So the manuscript readers were dismissed and one office boy was employed whose sole

business is to remail manuscripts to their senders as soon as they arrive at the office!

When we come to the question of censorship, a good deal of discretion is to be used in judging its influence on the movies. After discussing the matter with a number of Boards of Censorship throughout the country and with producers and distributors and exhibitors of moving-pictures, we have come to the conclusion that censorship has done a very distinct service in removing the coarser features from many moving-pictures before they are shown to the public and especially to children. Censorship is, of course, very limited in its possibilities in that it must deal with existing material because the censors receive the films only after they have been made, titled and put in their final form and after hundreds of thousands of dollars in some cases have been expended on them. Thus the conscientious censor is put into a very difficult position. He is usually bound by very definite standards of censorship and is obliged to eliminate anything which offends against them, but at the same time he is dealing with a very large public interest and has to respect the rights of the producers in their costly film.

Thus, even after he has cut out what is absolutely offensive, he often has to pass films for exhibition which are far from meeting his ideas of what a film should be. The most effective censorship would be that which the producers themselves would exercise on their product. Often, too, the Boards of Censorship declare that while they are attacked, criticized, ridiculed and blamed by producers and exhibitors, they receive very little support or encouragement from the part of the community who are really in sympathy with their work. Quite often, too, the moving-picture influences succeed in stirring up protests against censorship as though it were an interference with liberty and free speech which, when rightly exercised, it certainly is not.

Just here the prudent influence of Catholic parishes would come in. Surely no pastor of souls can be indifferent to an influence so great for good or evil as the movies. Now the Boards of Censorship, though they are only human and sometimes do things which are not very wise, are still for the most part well-meaning and succeed in their tasks beyond what

could be expected. They do eliminate many scenes and topics which are unfit for the public gaze and in doing this they give children, and adults who are only children in their mentality, a needed protection against evil. Thus for example in the State of Pennsylvania there has been for more than a decade an effective censorship of the movies which controls the eighteen hundred theaters in that state. During this period the Board has made thousands of eliminations of scenes in the pictures where nakedness was displayed in a shameless manner, where sexual topics were treated in a way greatly to injure the innocence of the young, and where detailed scenes of crime were portrayed in such a way as to instruct the criminally disposed in the technical methods of window-opening, porch-climbing, safe-breaking, garroting, and various methods of robbery and murder!

No one could doubt, it would seem, that the Board in removing these scenes from the exhibitions of the eighteen hundred theaters of the State of Pennsylvania for the period of ten years, has done a great public service. Some years ago, we published in the pages of the REVIEW a list of eliminations taken almost at random from the published sheets of the Pennsylvania Board of Review. The mere perusal of these baldly stated eliminations will give any pastor an idea of the character of exhibitions from which the Board of Censorship has saved the public. The movies may since have greatly improved in this regard. But the Boards of Censorship will always have employment until the producers themselves strictly supervise their own productions.

Now, since Catholics are an influential part of the population of all large cities, they can greatly help the Boards of Censorship; and since our standards of morality are higher and purer, as everyone knows, than of those of the world about us, we have a duty in this regard which we should never forget.

We have had occasion to discuss this topic of censorship with Boards of Review in Chicago and New York, in Kansas City, Baltimore and Philadelphia which act for the City of Chicago and the States of New York, Kansas, Maryland and Pennsylvania. Without exception, these Boards of Censorship would very much welcome the coöperation of Catholics, and they sometimes complain that, while some elements of the popula-

tion are strongly against them, and while the duties of censorship give them much trouble, the better elements of the population remain aloof.

In this connexion mention should be made of the work of the moving-picture department of the National Catholic Welfare Conference where suggestions are made concerning good films and coöperation is given to the national agencies which are striving for the betterment of the screen. Bulletins are issued from time to time giving the titles of films which are especially approved for the patronage of our Catholic people, and while every one may not agree with the individual recommendations, still this list will be a great help to the pastor in guiding his people. Obviously, merely to caution the members of the flock against bad pictures is not enough, they need guidance as to what they should see and patronize. Pastors, by encouraging the patronage of a good film, would induce the whole industry to produce more pictures of the same kind. When a worthwhile picture fails, it is only another argument to the producers that the public do not wish that sort of film. Where one succeeds, it is a strong stimulus to the production of other films of the same type.

But the insistence of the national agencies and the action of the national Catholic societies in regard to moving-pictures by no means dispense the parish priest and local Catholics from doing their share in encouraging good films and protesting against bad ones. Neighborhood theaters seek neighborhood patronage and are very sensitive to neighborhood criticism. The large moving-picture theaters cater to the large districts, but they are also interested to know the individual's or parish's criticism or approval. If all the parishes united in the patronage or boycotting of the theater in question, there is no doubt but that they could have a powerful influence on the exhibitor. Besides, every one is sensitive to criticism, and this is especially true of commercialized amusements which depend so greatly directly upon the public. But this criticism should, we repeat, never be printed in the press or made public in any way. It should be sent directly by personal interview or letter to the man who is responsible, to the director of the theater in which this film is appearing. Let him know of the approval of the Catholics if it is an especially worthy film, as well as of their disapproval if it is a film that is injurious to public morals.

Finally we should not overlook our responsibility in the matter of the control of the movies to other countries than our own, since the United States produces, according to the records of the distributing agencies, a very great proportion of the moving-pictures of the world. Thus in Great Britain eighty per cent of the films shown are made in the United States; and while in 1913 thirty-two million lineal feet of film were exported from the United States to foreign nations, in 1923 two hundred million linear feet of American film went to the foreign trade. These films carry with them impressions both good and bad of American life and customs. In some cities of Europe American-made clothes and articles of furniture are being clamored for because the people have seen them in the movies. "The motion picture," says one reporter, "is not merely entertainment in its appeal. It is an actual reflection of industrial conditions, the use of machinery and the ways of commerce and trade. American factories and mines, American transportation, American cities, American clothes, American customs—everything that goes to make this country great are reflected accurately on screens around the world. The sun never sets on the American motion picture." Nevertheless, Mr. Will H. Hays recently declared: "Motion pictures, great as is their present, are nearly all in the future. The yesterdays are almost insignificant as compared with their all-powerful to-morrows."

Surely no pastor of souls can remain unmoved in the face of such an influence. Moreover, while the public has the last word to say as to the success of the movies, it is no less influenced by them in its turn. "This influence of the public", says one authority, "in deciding what it wants on the screen cannot, of course, be overestimated, but there is always to be considered the influence of the screen on the public. It is part of the daily life of many people. It influences their dress, their habits of thought and conduct, brings them into intimate contact with other races and nations, and is the greatest force for spreading civilization in the most graphic, direct fashion."

A worker in the Juvenile Courts of Chicago once told us that, curious to determine the influence of movies on children, he had investigated two hundred cases of juvenile delinquency where the children on being asked why they committed the

crime said they had seen it in the movies. He obtained the title of the offending movie and went to view it. He found in most of the cases that the crime committed by the children had been actually suggested by the moving-picture.

Lest anyone should doubt the power of protest, let us relate this instance told by an important official in the distribution department of a great moving-picture company. "Some time ago," he said, "it was announced that our firm was going to undertake a picturization of a popular book. At once we received no less than two hundred letters and telegrams of protest from organizations and societies all over the United States. As a result of these protests we at once sent a scenario man and an attorney to the place where the picture was being produced to see what could be done about changing the character of the book. The objectionable features were all eliminated and we then sent a protest to the publisher of the book asking him whether it would not be possible to get the author to correct the next edition of the book so as to conform to the eliminations made in the moving-picture film. On being properly approached the author consented to do this. I do not know," the distributor continued, "whether the new edition came out or whether the changes were actually made, but this was certainly agreed to by the publisher and the author."

In fine, the zealous parish priest will find the problem of the movies one which he can ill afford to disregard. It is a problem that must be handled with judgment and discrimination, but which must be dealt with manfully, since it promises to assume a greater and greater importance as time goes on. The subject of moving pictures in the parish as a means of offsetting the commercialized amusements and as a way of conveying instruction, information and healthful entertainment to the parishioners, is too large a question for the limits of our present paper. It would form another interesting topic for discussion which we must defer to a future occasion.

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RELIGIOUS BROADCASTING AND "LISTENING IN".

THE March number of the REVIEW exposes a situation which has caused concern to not a few pastors of souls. Father Waldron has discussed the difficulty with so much acumen, that one suspects he has a solution at hand. He has at any rate well fulfilled his Socratic office of a gadfly, and as a step to a final solution the following suggestions are ventured, based on the decisions of the Holy See and the opinions of theologians in a kindred matter, in the hope that others also will be energized into action.

Father Waldron appears, and wisely, to exclude from listening in on the radio any "communicatio in sacris", since the requirements for presence are not fulfilled. There is a contact established between the speaker and the listener, but it is not reciprocal. Indeed, from the side of the speaker, it is conditioned by so many elements that at no time has he direct assurance that he is being heard. Those who have had the experience of broadcasting confess to the feeling of helplessness which the lack of reciprocal contact induces, and it is not unknown that broadcasters have spoken for some time into a dead microphone utterly unconscious of the fact. The radio thus differs materially as yet from the telephone, and is in a much worse case.

The contact established on the radio and on the telephone certainly does not suffice for the presence necessary to hear Mass. The Code in Canon 1248 uses the expression "Missa audienda est," but immediately amplifies this in the next canon by using the expression "adest," which demands more than the use of the sense of hearing. It demands that one be present according to the common acceptation of that term.

The radio and the telephone are means of transmitting vocal utterances to those who are absent; who cannot or do not wish to be present. The means of transmission are highly artificial. In a speaking tube we have the original utterance of the speaker. In the radio we do not have his original utterance; we hear a mechanical reproduction of his voice. By the use of artificial means we are immediately made cognizant of what is going on elsewhere. This so stimulates the imagination that we feel we are present, but this presence is imaginary, not real. It is true that there is a communication of ideas, but

this is also true of talking machines. We can imagine the presence of a speaker when we hear his voice on a talking machine, but this does not effect his presence; indeed he may be dead. By the talking machine we are made cognizant of something that has occurred at another time; by the radio of something which is occurring now; in neither case are we present. Vermeersch (II, 461) says of another artificial means, that a person who views a Mass through a telescope does not fulfil the precept. By the use of such means he is proving his absence. To push the analogy further, a person could hear Mass by telegraph. By this means he is made aware of what is going on elsewhere. Likewise at sea, the words and progress of the Mass could be signaled by flags. We can safely say that a person cannot fulfil the precept of hearing Mass by radio, however much the radio may assist his private devotion, and it follows that one who listens to a Protestant service by radio cannot be considered present at the service, and does not in any way, by active or passive coöperation, fall under legislation regarding "communicatio in sacris".

In passing it may be said that the question of the validity of absolution by telephone was actually referred to the Holy See in 1884. The answer was "Nihil est respondendum". Just what the answer was intended to convey is open to conjecture. Some claim that the question was so preposterous, that it left the Congregation speechless; others hold that it was deemed wise not to give a definite answer until more scientific data were at hand; still others say that the question was presented to the wrong Congregation, and that the answer indicated only a lack of competence.

By the exclusion of the "communicatio in divinis", Canon 1258 and the preceding legislation on "communicatio" cannot be invoked as having a direct bearing on the question. It is possible however to learn much that is useful from the decisions of the Holy See and the teachings of theologians on the hearing of the sermons of heretics. It seems best to present the decisions and the teachings of the various theologians "unico tractu."

The Holy Office:[1] "It is not lawful, as a rule, for Catholics to be present at the sermons of heretics or schismatics."

[1] 10 May, 1770; *A. S. S.*, XXVII, 455.

The Holy Office:[2] "Is it permissible for Catholics to go to the churches of heretics? It is permissible if they go through curiosity alone, without any communication in sacred rites, in which such attendance would be commonly considered as an act indicating adherence to a false religion: since entrance into the temples of heretics, as is the case with profane buildings, is an act which is of itself indifferent, which becomes evil only from an evil intention or from the circumstances. It becomes evil: 1. if any one enters them with the intention of assisting at the rites of heretics; 2. or even without such an intention, if the very entrance into the churches should imply some communication in their rites, and hence give occasion for scandal; 3. or if such an attendance has been commanded by an heretical government, as a protestation of the same faith among Catholics and non-Catholics; 4. or whenever it is considered as a test of the same faith between Catholics and non-Catholics. In these cases, it is never allowed for Catholics to enter the temples of heretics, since it is never allowed to participate in the rites of heretics, nor to conceal one's own faith. When all these are absent, and they are moved by curiosity alone to visit the churches, they can enter them without sin."

Letter of the Cardinal Vicar to the Pastors of Rome:[3] "In the strictest terms it is forbidden to enter, from mere curiosity and knowingly, the halls and temples of Protestants, at the time of services; and all those who listen to the sermons of Protestants, through mere curiosity, and assist even materially at the ceremonies of non-Catholics, sin gravely."

Laymann:[4] "Finally it must be said that, for the same reason, a Catholic does not commit sin if he attends an heretical sermon for a just cause, v. g. to accompany his master, as Naaman the Syrian, or to make note of the errors of the heretical minister to confute them, allowing in the meantime the impression that might arise in some minds that he is a heretic, provided there is no scandal."

Salmanticenses:[5] "Is it lawful for Christians to enter through curiosity the churches of infidels and heretics and be present at their sermons? The question supposes that if the

[2] 13 January, 1818; for Kentucky, *A. S. S.*, XXVII, 455.
[3] 12 July, 1878; *A. S. S.*, XI, 164.
[4] De fide XI, 5.
[5] XXI, 2, II, 22.

danger of perversion is absent, it is lawful for a just cause, particularly in the case of the learned, to attend the churches of heretics and infidels and the synagogues of the Jews in order to refute their errors afterwards.

"The reason is that this is not of itself protesting a false faith; therefore, given a just and worthy cause, they can be present at the aforesaid sermons and rites. And this is confirmed, as Becanus states (c. 9, qu. 5, disp. 3, n. 16), by the common practice, for we often see upright men present at these sermons without any scruple." After quoting several authorities, the text continues: "With these principles established we reply to the main question that of itself it is not a grave sin, but if a Catholic frequently assists at their sermons, without doubt he will certainly sin, mortally. The reason for the first part of the assertion is that such a presence, especially in regions where Catholics and heretics intermingle, is not a mark of the protestation of heresy, and denial of the true faith: therefore if it is done once and again, out of curiosity alone, it is not a grave sin. The second part is easily proved, for if one frequently goes to the churches of heretics to hear their sermons, he is prudently considered by all as a heretic, or at least he wishes to appear as such: therefore he gives scandal and sins gravely. Again in such a frequent entrance and assistance, there is the proximate danger of perversion, for evil communications corrupt good manners, as experience shows; but to commit oneself to the danger of perversion through curiosity alone, is a sin; therefore to frequent such places through curiosity alone is a sin."

Lacroix:[6] "In Germany, to hear the sermons of heretics, to accompany a funeral, etc. are not considered distinctive signs of belief or communion in the rites of heretics".

St. Alphonsus[7] quotes the above opinion of Lacroix verbatim.

Kenrick:[8] "To hear the sermons of heretics is not considered a sign of profession of their faith, though one should abstain from them. Indeed they are not without danger, with regard to many persons who are ignorant or weak in the faith, who consider the eloquence of the preacher rather than the soundness of his doctrine."

[6] II, 54. [7] XXX, 11. [8] II, 13, 33.

Sabetti:[9] "It is not lawful as a rule for Catholics to be present at the sermons of heretics or schismatics. . . . We say 'as a rule', because if the presence is merely passive, as may sometimes happen, and from the circumstances it is easily understood that no participation in the rites of heretics is implied or manifested, it can be excused from sin, particularly with us where this is considered a mark of esteem."

Gennari:[10] "The conduct of Celso should also be considered with regard to the frequency of his attendance at Protestant services. From this angle, he exposes himself to the proximate danger of perversion, and cannot avoid giving scandal to others. If it is a question of presence at the so-called services of Protestants only on a rare occasion, he could be excused, provided that he does not participate, or become attached to them, and there is no prohibition by the bishop, and there is no danger or scandal. But the danger and scandal cannot be avoided when one frequents these functions, since man is so constituted that when he exposes himself to a proximate danger of sin he cannot help falling, and here the greatest of goods, the Catholic faith, is in danger. Finally, with regard to Hannibal, one who through mere curiosity enters the churches of heretics, according to what has been just said, will be guilty of neither sin nor censure, provided there is no danger or scandal and no diocesan law prohibits him."

Prümmer:[11] "Lawful actions: to hear the sermons of heretics, if the danger of perversion is absent (but in practice, in this case, all danger of perversion is rarely absent)."

Vermeersch:[12] "Even where a grave reason is not present, a man who without scandal or danger to the faith, attends the functions of non-Catholics from curiosity or listens to a sermon, commits no grave sin *per se,* though as a rule it is not allowed."

As is manifest, the theologians differ in their judgments on the effect of listening to an heretical sermon. Some see in it at all times a positive danger to the faith, and demand a sufficient reason, such as the intention to refute error, or to accompany a superior, or to satisfy civic obligations, to justify it. Others, both among the older and the newer theologians (e. g. Salmanticenses, Gennari, Vermeersch) consider that the oc-

[9] 154, 5.
[10] *Cons. Mor.,* I, 119.
[11] I, 527.
[12] II, 36.

casional hearing of an heretical sermon does not entail a proximate danger to the faith, particularly where Protestants and Catholics mingle freely together, and hold that a person may do so from the motive of curiosity alone, without sin. They admit that a constant attendance argues a danger to the faith, but deny that a single or rare attendance carries with it this danger.

The decisions of the Holy See, as is natural to expect, appear more rigorous than this latter opinion. The first decision, however, allows an exceptional attendance at Protestant services. The second, which was given for America, admits presence at Protestant services, even from curiosity, provided that the faith is not endangered, thus implying that listening to a sermon does not necessarily endanger the faith. It has been open to question whether the answer contemplated presence at the time of services. Ballerini (II, 102) thinks that it does: "By these words, the decree signifies that it is speaking of attendance at the time services are going on."

The letter of the Cardinal Vicar refers to Rome alone, and legislates for local conditions. This same prohibition against even entrance into a Protestant church from the motive of curiosity is contained in the decrees of the latest Provincial Council for Sicily, presided over by Cardinal de Lai. It is easy to understand, in a city like Rome, where heretics, at least in 1878, were rare, that without Catholic auditors the attendance would be nil, and the sermon would be directed mainly to disturb them in their faith. This would not be true in other localities, where the attendance is made up of heretics, and the presence of an occasional Catholic is not marked. In a population where Protestants are a large or predominant element, Catholics acquire a certain knowledge of their doctrines by daily contact, under circumstances which are not entirely favorable to the doctrines, and this seems to give them a certain immunity to error. Hence their attendance at an heretical sermon is not invested with the same danger as in a place where the population is largely Catholic.

From the foregoing decisions and opinions, it is safe to draw the following conclusions.

1. To listen to a sermon occasionally from curiosity, and not with the will to be persuaded, is not sinful, as it does not involve a danger to the faith.

2. To listen to heretical sermons with a will to be persuaded, is always sinful, as the faith is thus endangered.

3. To listen to heretical sermons as a habit indicates an adherence to heresy, a willingness to jeopardize the faith, and is sinful.

In listening in on the radio, many of the elements which make attendance at heretical sermons illicit, are absent. No "communicatio in sacris" is possible; the circumstance of place is eliminated; there is no scandal given to others, as a rule; the effect of the preacher's eloquence is dulled, as his manner of appeal is confined to the voice; hence a larger license should be granted to listening on the radio than when one listens to the sermons in a church.

Listening in to sermons has some affinity with the reading of heretical books. Just as the sense of sight opens up the mind to new ideas in reading, the sense of hearing affords access to new ideas by radio. An heretical book, however, holds more danger to the faith than listening in on the radio. A book is permanent; it is most carefully prepared to further the cause of heresy; it can be read without distraction; most of all, what is received into the mind by the sense of sight from the words on a printed page leaves a clear and lasting impression. The Church has placed the ban on heretical books by reason of this universal danger which they contain to the faith.

Much of this must be modified when it is a question of listening to a sermon on the radio. Most frequently the sermons are ethical in content; they aim to further morality rather than the tenets of any particular sect; the impression they leave is fleeting. It is true that "faith comes by hearing," and that error may make inroads in the same way, but it is also true that only rarely does faith come by an occasional hearing, and only rarely will it be injured by an occasional hearing of error.

With the intent to discover the minds of others, the following is proposed as a solution to the difficulty of Father Waldron.

1. To listen to heretical sermons on the radio at any time when one is conscious that his faith is being endangered, is sinful and should be forbidden.

2. To listen occasionally, out of curiosity, is not sinful, and unless definitely forbidden by the Bishop or the Holy See, may be allowed.

3. To listen frequently or to follow closely the sermons of a particular sect or preacher implies that there is danger to the faith, and this practice should be forbidden.

4. To listen to heretical sermons in the presence of children or those whose faith is notoriously weak should be forbidden on the ground of the scandal which it gives, for which there is no corresponding sufficient reason.

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CALUMNY AND THE POPES.

III. FURTHER ANTI-PAPAL SLANDERS AND SOME CONCLUSIONS.

ALTHOUGH the unprecedented duration of the pontificate of Pius IX and the fierce political passions engendered by the "Young Italy" movement caused him perhaps to be more shamefully vilified than any of his predecessors, still there have been few occupants of the papal chair whose moral character has not at some time or other been assailed by calumny. What is exceptional in the case of Pio Nono is the completeness of the vindication afforded by such testimony as that of Nicolini, politically his declared antagonist, but at the same time his fellow townsman and the intimate friend of members of his family. As already pointed out, Nicolini was sufficiently honest not to bear false witness about facts of which his own eyes and ears had made him cognizant. But as soon as we pass beyond the range of his personal experience, we find him as ready as any of the other revolutionaries to propagate the vilest gossip current among the agitators whose society he frequented. Speaking of Pope Gregory XVI (Cappellari), Pio Nono's immediate predecessor, Nicolini writes:

> The Pope's scandalous conduct, both intemperate and impure, had alienated from him as Pontiff all the honest and conscientious men among the religious Catholics. Every one knew that Gregory was drunk regularly two or three times a week. The scandal in another way had reached such a point that in the very palace of the Vatican was brought up the child of the wife of the Pope's barber. The birth of the child was celebrated by the publication of a book of poems, and the Cardinals and Prelates of the Court were proud to

nurse it. I will not repeat what I cannot affirm, but this much I know, that neither grace nor favor could be obtained from Gregory, either as Prince or Pontiff, except through the hands of "La Gaetanina", as the Romans called the wife of the barber Gaetano Moroni, who at the Pope's death was possessed of a million of francs.[1]

No doubt the favor shown by Gregory to a man in Gaetano Moroni's position set many tongues wagging. The Pope, a former Camaldolese monk, seems to have been a simple and genial scholar who disliked formality. While still an abbot he had made the acquaintance of young Moroni, who was at that time apprenticed to a barber, and had discovered in him a very genuine capacity for secretarial work. He therefore, when Cardinal, took him into his service and encouraged him in his project of compiling a vast ecclesiastical encyclopaedia (*Dizionario di Erudizione storico-ecclesiastica*) which in course of time was published under that title in 103 volumes. That Gaetano Moroni, as *ajutante di camera* to the Pope, was a thoroughly capable official, who conducted an incredibly vast correspondence, and possessed an immense fund of out-of-the-way, if rather uncritical, learning, cannot be disputed. There is not a shadow of truth in the suggestions of his detractors that he did not write his *Dizionario* himself, or that he owed his advancement to anything but his own industry and ability. But the fact that the former barber's apprentice was a favorite, and had a wife and children with whom Gregory was on terms of some intimacy, was foundation enough upon which to build a whole mountain of scandal.

It is in the following terms that Gavazzi in his book *My Recollections of the Last Four Popes,* written of course as a counterblast to Cardinal Wiseman's memoirs bearing a similar title, refers to the matter:

> One instance of the cunning trickery of Gaetano was the desire to pass as one of the first scholars of his day by claiming the authorship of "the Dictionary of the Regular Orders, the most remarkable ecclesiastics and ecclesiastical events". This dictionary in fact belonged to him no more than the peacock's feather to the crow, or the lion's skin to the ass of the fable. . . . By distributing his favors

[1] Nicolini, *Pius IX,* pp. 6-7, text and note.

Signor Gaetano increased the gratuitous articles of his dictionary, and the dictionary filled his purse, for Gregory obliged all the communes to buy it. Here we see a thief who steals even the reputation of authors. . . .

But his (Moroni's) cleverest, most fortunate and profitable move was that of marrying a beautiful Venetian, a fellow country-woman of the Pope, whom he went into the mountains of Belluno expressly to capture, in order to be able to divert the leisure hours of the successor of St. Peter. She was called by the Romans *la bella Gaetanina*, and it has never been a secret in our state, that she was the *chère amie* of his Holiness. Certainly the Pope did nothing to contradict the suspicion but rather seemed to delight in confirming it. He caused an elegant apartment to be prepared contiguous to his own, and the grave Pontiff's leisure hours were passed in the company of *la bella Gaetanina* and her little ones, to whom the Roman people assigned as father a very different person from their putative father, the barber Moroni.[2]

It is fair comment upon this statement to observe that the demonstrable untruth of the first portion altogether discredits the second. The many manuscripts of Gaetano Moroni which are still preserved bear witness to his laborious industry. When his patron Gregory XVI died, Gaetano, far from having amassed a million francs, was a poor man with a large family who had to depend upon his earnings. Only 38 volumes of the *Dizionario* had appeared and his calumniators freely prophesied that the undertaking would now collapse; but the compiler lived on for another 37 years and produced 65 more volumes as well as indexes, working, we are told, as much as fourteen hours a day. At the time of Moroni's death in 1883, a long article under the title of "Il Confidente di Gregorio XVI" was devoted to him in the *Nuova Antologia*,[3] an Italian periodical of high standing, which does justice to the remarkable range of his erudition and entirely acquits him of taking undue advantage of the favor he enjoyed with his patron.

No useful purpose would be served by transcribing in detail the extravagant inventions by which such writers as Pianciani,

[2] Gavazzi, *My Recollections of the Last Four Popes* (1858), p. 276.

[3] Vol. 42, Nov.–Dec. 1883, pp. 263-281, by D. Silvagni. The writer's sympathies were by no means papal or clerical, as his book *La Corte di Roma* plainly shows, but he finds nothing to blame in the relations of Gregory with the Moroni household.

Lachâtre and others have embellished the story of Gregory's supposed infatuation for "la Gaetanina". But no one who reads these scurrilous authors can fail to notice how their slanders are reflected, even though only faintly, in the language of English travellers of better standing. As in the case of Pius IX, these latter have found the descriptions of pontifical profligacy a little too highly colored to be accepted as they stood, and they have compromised the matter for a few disparaging innuendos. Thus Mr. Legge, from whose life of Pius IX I have previously quoted, remarks, when he has occasion to mention Gregory XVI in the course of the same work:

> A man of wide repute as a scholar and an ecclesiastic, but of vicious and depraved tastes, he was wholly inexperienced in matters of state. . . . Mr. Cochrane informs us that whilst his moments of diversion were rare, when he sought amusement it was in the society of town gossips, and anyone who would recite an amusing story was always welcome. He might be seen at times playing at hide and seek with some favorite Cardinal in the library of the Vatican, where the ladies always went to see him pass through, he being supposed to meet them accidentally.[4]

This is bad enough but what follows on a later page is far worse. "The 'legations'," says Mr. Legge, "were in open rebellion, and the prostration of authority in the government was complete, whilst the unblushing licentiousness of the Pope had alienated from him, as Pontiff, all the pure, the honest and the conscientious among religious Catholics."[5]

Similarly Mr. T. Adolphus Trollope:

> Anything less connected with any idea of dignity than the appearance of old Gregory can hardly be conceived. A peasant or even an uneducated monk, may be dignified in bearing, if they have that within which is worthy of respect. But Gregory was not this. The low and narrow mind of the man was reflected in his good-humored-looking but very vulgar face, not unmarked by traces of excess—never probably sufficiently gross to have seemed excess to other than a medical observer, but still telling its tale on the physiognomy of unreverend old age. And the sordid habits of the Camaldolese monk had been in no degree exorcised by the tiara. He was excessively dirty, and the entirety of his bearing, his voice, mode of

[4] A. O. Legge, *Pius IX, the Story of his Life* (1875), Vol. 1, p. 4.

[5] Ibid., p. 13. This is obviously a quotation from Nicolini as cited above.

utterance and the words he spoke were in perfect keeping with his external appearance.[6]

Quite in harmony with this is the anecdote recounted of him in Larousse's *Grand Dictionnaire,* that when a new French ambassador presented himself in Rome, the Pope inquired after the health of Paul de Kock, who was at that time notorious as the most licentious of French novelists, and informed the ambassador that he had in his library a complete set of his works. Technically such a statement would probably not be judged libellous, but the reader is left to draw his own inferences as to the Pope's character and tastes.

It is hardly necessary to say that those who write seriously of the history of the Papal States in the mid-nineteenth century dismiss the stories circulated by Gavazzi, Nicolini and the rest as worthless calumnies. The Danish Lutheran bishop, F. Nielsen, though he speaks in the severest terms of Gregory's political administration, makes only brief reference to his moral character. "Malicious tongues," he writes, "were busy —as it seems without cause—in interpreting the kindness of Gregory XVI to Gaetano and his wife in a way very derogatory to the Pope's morality."[7] Still more valuable is the testimony, even though it be mainly negative, of the Italian statesman L. C. Farini in his work *The Roman State from 1815 to 1850.* Farini, as we learn from Mr. Gladstone's preface, was a politician who had twice been banished from Rome during the pontificate of Gregory XVI, and who had consequently little reason to say complimentary things of a ruler whom he regarded as an incompetent despot. Nevertheless he remarks:

I have now arrived with my succinct narrative nearly at the close of the reign of Gregory XVI, and have used, in regard to his temporal government, that serious language which truth and my conscience have dictated. I am therefore especially glad to bear an honorable and respectful testimony to his conduct as pontiff, to his constant zeal for the growth of the Catholic religion, and to the

[6] T. A. Trollope, *Life of Pius IX,* Vol. I, p. 159.

[7] F. Nielsen, *History of the Papacy in the Nineteenth Century* (Eng. trans.), Vol. II, p. 82. It is a curious illustration of the permanent mischief worked by calumny that though Nielsen rejects the charges of debauchery brought against the early life of Pius IX, he does not entirely acquit him, and gives references to Vésinier and Petruccelli della Gattina as if they were serious authorities. See Vol. II, p. 111 note.

prudence and conciliatory spirit, of which he gave proof in managing the affairs of the Jesuits of France, as also to the courage and noble-mindedness with which he defended the Catholics trodden down by Russian tyranny.[8]

One other citation must suffice in vindication of Pope Gregory's good name. I borrow it from an article in the *Quarterly Review* (1858) dealing with Cardinal Wiseman's *Recollections of the Last Four Popes.* The writer evinces little sympathy for the Cardinal or for the Catholicism which he represented, but in speaking of Cappellari's election to the pontificate, he says:

> He was not a man of extensive views, nor of a high order of intellect, but he was not deficient in sound sense nor in good intentions. He was sincerely devout, steady in his attachments, a warm friend and not a bitter enemy. . . . In all his difficulties he showed constancy and moral courage. His love of justice was strong. . . .
>
> He was self-indulgent in trifles. He loved good cheer; the state of his health probably made the fasts of the Church extremely painful to him; and the resource of the scrupulous Catholic in such cases is wine. The stories of his intemperance we believe to be utterly unfounded. They were invented by malice and they gained strength from an affection of the nature of a polypus (subsequently cured) which disfigured his nose.[9]

There can be no object in giving further illustrations of the flood of calumny which has been poured out at all periods upon the successors of St. Peter and from which so very few have entirely escaped. What is one to expect, for example, from a book which bears the following title—I translate the French original quite literally:—"History of the Popes, Mysteries and Iniquities of the Court of Rome, Crimes, Murders, Poisonings, Parricides, Adulteries, Incests, Debaucheries, and Turpitudes of the Roman Pontiffs from St. Peter down to our own days." Neither must the reader suppose that this book of Lachâtre is a contemptible little brochure, the ignoble character of which is patent to all even from its external form. On the contrary the third edition, in four volumes, which I have before

[8] L. C. Farini, *The Roman State from 1815 to 1850,* translated by the Rt. Hon. W. E. Gladstone, M.P., for the University of Oxford, London, 1851, Vol. I, p. 138.

[9] *The Quarterly Review,* October 1858, Vol. 104, pp. 111 and 134.

me, is a work in imperial 8vo, lavishly illustrated with a profusion of by no means ill-executed engravings. It appeared during the years 1883-1884 in penny numbers, and it certainly could never have been brought to completion, in view of the outlay entailed, unless it had been purchased by several thousands of subscribers.

Passing over, then, the crimes and immoralities which have been attributed to such Popes as Pius VI and Pius VII and even to a Pontiff so near our own days as Leo XIII,[10] I venture to draft, in summary form, a few conclusions suggested by what we have already seen. It is plain, I submit,—

(1) That a blameless life and a conscientious discharge of duty afford no security from calumny, even of the foulest kind.

(2) That the danger of this is enormously increased when political passions and material interests come into play.

(3) That when a slander is widely circulated, the truth of the charge is apt to become a real conviction with many of those who live amid the surroundings in which it is taken for granted.

(4) That the possibility of opposing a conclusive disproof to such insinuations of gross depravity is largely a matter of chance. It happens, for example, that Nicolini, a fellow townsman, wrote a biography of Pius IX in England before any breath of calumny had assailed his early life, but the existence of such testimony is a pure accident which normally could not be counted on.

(5) That the tendency of the biased critic, writing years after the event, even when honest in intention, is to treat such slanders as exaggerations rather than as inventions, and to assume that truth is best attained by steering a middle course between panegyric and denunciation.

But if these conclusions are justified when we are dealing with relatively modern times, what are we to say of the passionate feuds, the narrow views, the boundless credulity and the unrestrained invectives of the middle ages? The preposterous fable of Pope Joan, with all the gross interpretations attached to it by the Roman populace, was not an invention of

[10] *L'Empoisonneur Léon XIII, compte-rendu complet de l'affaire du Chanoine Bernard; vols et empoisonnements commis avec la complicité du Pape actuel* is the title of a book by Léo Taxil, printed about 1884.

Protestants but was believed everywhere throughout Christendom for two centuries before the Reformation. The story that Pope Sylvester II (Gerbert), a most worthy and enlightened pontiff, was a vile sorcerer in league with the devil, comes to us upon no less authority than that of the unquestionably pious English monk, William of Malmesbury. And in these and many similar cases, though no personal rancor or partisan spirit can have had play, respect for the Holy See does not seem to have prevented religious men from expressing their opinions with complete freedom. Much more, then, in the agitated politics of medieval Italy, under stress of papal exactions either unjust or believed to be such—not to speak of ecclesiastical censures which were not the less bitterly resented because they were often richly merited—those who were aggrieved set absolutely no bounds to the violence of the language they employed. Men in those days were extravagant in act and extravagant in speech. The virtue of moderation only comes to be appreciated as society attains a certain level of culture. Both the earlier and later middle ages tended toward excess, just as the savage loves garish colors and the child loves noisy games. You do not expect nowadays to find a king of England, however much he might dislike the policy of an Archbishop of Canterbury, suborning assassins, as Henry II did, to compass the prelate's death. Neither does a ruling prince with his own hands stab to the heart a guest who had come to his court protected by a safe-conduct under the privy-seal, though this was what King James II of Scotland did in 1452 to William, the eighth Earl Douglas. On the other hand one does not hear or expect to hear, in these times in which we live, of kings baring their shoulders and submitting to be scourged by ecclesiastics in punishment of their misdeeds. Bishops do not now command an army in the field or maintain publicly a family of illegitimate children; but neither do bishops—at any rate not Anglican bishops—wear perpetual hair shirts and fast on bread and water throughout the forty days of Lent. Speaking generally, it was always the tendency of medieval censors of morals to pile up the agony. The descriptions of the pains of the lost which occupy so large a place in early literature from the "Apocalypses" of St. Peter and of St. Paul down to Dante's *Divina Commedia,* or again to the Vision of the Monk

of Eynsham and the accounts of St. Patrick's Purgatory, beggar imagination in their attempts to describe the horrible. The main object is to inspire terror, just as the war-paint of the savage or the ghastly helmets which formed part of the equipment of the Japanese warriors less than a century back, were seemingly devised with a similar purpose. We note the same crude feeling at work in the hideous punishments—breaking on the wheel, burning at the stake, flaying alive, drawing and quartering, boiling in a cauldron, pressing to death with weights—which were inflicted on criminals in every country of Europe long after the revival of learning and in the full tide of the "glorious Reformation". True to this spirit, extravagance of language in the denunciation of moral excesses, was looked upon as a virtue. The sweeping accusations made by even sainted prelates and earnest reformers (for example, by St. Peter Damian or St. Bernardine of Siena) cannot be accepted too literally. They often need to be severely discounted, precisely because of the extreme zeal and the very high ideals of those whose feelings were outraged.

My point, then, is that if vile things have been said, and spread broadcast, and have even been believed by many in good faith, regarding the Popes of the nineteenth century, without a shadow of justification, we must expect to find even more atrocious calumnies of the same kind written down and circulated during the middle ages. The mere fact that the Pope was the spiritual head of Christendom in no way rendered him immune from slander. In a thousand ways it is made clear to us that, while medieval chroniclers and others respected the office of the supreme Pontiff, they by no means necessarily respected his person. No Catholic ever held that the Pope was impeccable. It has been one of the results of that welter of conflicting creeds which since the sixteenth century has distracted the greater part of Europe, that we have all now become extremely sensitive about the reputation of our ecclesiastical representatives. In the bosom of a family, unrestrained criticism of its head, or heads, often runs rampant. It is only when a stranger is present that the flow of tongues is checked. When all Christendom knew but one creed and recognized one spiritual chief, everyone felt free to express his views, often with quite alarming frankness, knowing in reality that his

utterances would be discounted by hearers who understood the situation just as well as he did and were aware that he was only letting off steam. Now, each denomination maintains, as far as possible, company manners, and is painfully self-conscious, realizing that anything given away will be utilized to its own prejudice by its rivals. It is in this consideration that we may find at least a partial explanation of the unmeasured invectives and the appalling want of reticence of so many medieval chroniclers and preachers.

Moreover in the middle ages there was no law of libel, and relatively speaking no publicity such as our newspapers and our postal service provide nowadays. The writer of the most violent outburst in a monastic chronicle might feel reasonably sure, even though he were a Matthew Paris, that the chances were a thousand to one against any copy of what he wrote ever coming into the hands of those against whom his denunciations were directed. His public was his own community and possibly a little local circle. He was likely to be a man with strong prejudices, for it rarely happened that he was in a position to hear both sides of any public matter under debate. He was also apt to be credulous and fond of the sensational, and at the back of it all there was the feeling that the scandals reported of great ecclesiastics constituted a sort of palliation of the everyday shortcomings in monastic observance to which he himself might plead guilty or which were charged against his fellow religious.

From these and similar influences it resulted that in the days before the invention of printing, the wildest charges and the most extravagant stories were freely circulated, even though they were directed against no less august a personage than the Sovereign Pontiff himself. There was little criticism and there was intense partisanship. The Popes, as temporal rulers, were constantly entangled in the fierce political disputes of the times. The unrestrained passion and self-seeking which led to the perpetration of so many cruelties and deeds of blood are not likely to have been confined to acts alone. The man who so freely murdered or stole, would be sure to back up these atrocities by perjuries, calumnies and lies. A malicious story once invented, or elaborated from some relatively trivial foundation in fact, would circulate readily and would find

many honest believers amongst those who, through nationality, accidental circumstances or motives of interest, found themselves arrayed in the camp opposite to the pontiff so impugned. On the whole, the wonder seems to be that the contemporary literature preserved to us which attacks the personal character, the administration and the finance of the medieval popes, is not more acrimonious and lurid than it is.

Let me, however, say in conclusion that I am very far from contending that the Popes were invariably the victims of baseless slander. There have unquestionably been some amongst the successors of St. Peter whose evil lives have proved them utterly unworthy of their high office. In the face of the overwhelming evidence which proves the dissolute morals of Alexander VI no vindication is possible. And there are others among the Renaissance Popes and among those of the tenth century of whom much the same admission must be made. But my contention here is that in nearly all cases where imputations are made against those who sit in the chair of St. Peter we must make large allowance for the likelihood of malignant calumny. It is not always possible to disprove the charges made, but we have no right to accept them without a sound basis of confirmatory evidence.

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THE VALIDITY OF PROTESTANT BAPTISMS.

IN THE ECCLESIASTICAL REVIEW for February of this year Doctor Donovan discusses briefly some evidence drawn from the rituals of several sects to prove the lack on their part of a sufficient intention in baptizing. If this evidence is convincing, the transfer of the present investigation to that field may lead to a satisfactory result. For it is there that we must seek the necessary proof for a solution of this question, if we would follow the Holy See as our guide.

There would, then, be little reason for further reply were it not for the fact that the recent contribution adds some new reasons in support of the position taken in the February (1926) issue and refutes some objections which purport to be drawn from the article in the August (1926) number. An examination of these points will not be out of place.

On pages 143-144 (August, 1926) it is admitted that the validity of Baptist baptisms can be contested on account of the prefatory clauses to the literally correct form of baptism in the Baptist rite; it was questioned, however, whether or not that evidence is convincing. On page 145 it is stated that "it is the setting in which that form is placed in that Ordinal that determines the sense in which those words [of the form] must be understood". These two references suffice to show that the August article expressly admitted that the form of a sacrament may be substantially vitiated by some change in the ceremonial part of the rite even though the words of the form are literally preserved. So much for the objections raised against the position taken by me in the August (1926) issue.

The stand which Doctor Donovan takes in the present question dates, indeed, from the earliest centuries, but even then it found strong opposition. Among the defenders of the traditional teaching the Holy Office mentions St. Augustine, whom historians reckon among the foremost of the early opponents of that view. Anent the remark on page 158 (February, 1927), Hefele does report a dissension among the Fathers regarding the nineteenth canon of the Council of Nice; for he states that, while Athanasius claimed the Paulinians, the disciples of Paul of Samosata, employed the literally correct form, Pope Innocent I insinuated that they did change the wording of the form of baptism.[1]

The cases referred to on pages 157-158 (February 1927) contribute little or nothing to the question as to what constitutes the proof of an insufficient intention; in discussing these cases the authors for the greater part do not concern themselves with the proof of an insufficient intention, but only with the intention itself. Even then they do not admit an intention to be insufficient merely because of the minister's heretical notions, but they require a distinct intention on the part of the minister to put into effect what he believes, similar to the inten-

[1] ". . . oder sei es dass sie, wie Papst Innocenz I [Ep. 22] mit den Worten: 'sie tauften nicht auf den Namen des Vaters, Sohnes und Geistes', nahe legt, die Taufformel verfälschten."—*Conciliengeschichte*, 2. ed. (Freiburg im Breisgau), vol. I, pp. 427-428. The present stage of the controversy among historians concerning that canon is such that it were futile to base an argument upon it. Cf. Ernst, "Der heilige Augustin über die Entscheidung der Ketzertauffrage durch ein Plenarconcil", in *Zeitschrift für katholische Theologie*, XXIV (Innsbruck, 1900), 282-325.

tion adverse to the sacrament of Orders in the Anglican Ordinal.[2] Where they discuss the proof of an insufficient intention, they seek it in the changes of the rite by which the adverse intention betrays itself. Thus in the article referred to on page 157 (February 1927) Lehmkuhl proved the invalidity of Anglican Orders by the same arguments that Leo XIII employed a year later.

If we suppose that the reason for the practice of rebaptizing converts conditionally is traceable to the intention of heretics in baptizing, what follows from this practice? Conditional baptism presupposes, not certain invalidity, but only a doubt as to the validity of the previous baptism: then the intention itself is looked upon as doubtful, not as certainly insufficient. Even if it were established that many Protestant ministers certainly lack a sufficient intention to baptize, the conclusion of an insufficient intention from the case of *many* to the case of *all* goes too far. The practice of rebaptizing converts conditionally may justify doubting the sufficient intention of all ministers, but it certainly does not justify the presumption that all ministers lack a sufficient intention. All this presupposes that the practice is warranted, not alone by reason of the heretical notions of Protestants, but by reason of their manner of baptizing.

The obligation to rebaptize converts conditionally not only when positive reasons can be advanced against the validity of their previous baptism, but even when nothing positive in favor of the validity can be ascertained, is easily intelligible. In those circumstances we are face to face with the necessity of providing for the valid baptism of the convert. This is one of the cases where a higher law obliges us to follow the *pars tutior*. But positive and certain evidence concerning an individual baptism is not wanting, if it is established (1) that the rite prescribed by the sect contains nothing contrary to a valid rite; (2) that in that particular case this rite was faithfully carried out. With such evidence at hand the substantially wrong notions concerning baptism held by the sect or the minister play no part in arriving at the certainty that the baptism was validly conferred.

[2] Cf. Noldin, *De Sacramentis*, 17. ed. (Oeniponte, 1925), pp. 20, 64-65; Ferreres, *Compendium Theologiae Moralis*, 9. ed. (Barcinone, 1919), vol. II, p. 151, n. 271, q. 2; Lehmkuhl, *Theologia Moralis*, 9. ed. (Friburgi, 1898), vol. II, p. 20, ad II, 2.

Implicit Intention.

What is said on pages 156-157 (February 1927) only bears out what the August (1926) article meant to show, viz., that in the present investigation the correct procedure is to prove the lack of a sufficient intention from such external manifestations as may be found in the sect's rite. Nevertheless on page 162 an implicit intention in administering a sacrament is said to be insufficient in the present state of belief among Protestants. There it is stated: "But implicit intention is insufficient where there is an essentially erroneous notion of the sacrament." Now Leo XIII laid down his principles for cases in which the same erroneous notions prevail, and yet he declared that in these circumstances the minister of the sacrament is *considered to have intended* to do what the Church does, provided the rite employed does not betray a contrary intention. Again the Holy Office declared that baptism conferred by Methodists may not be considered invalid nor even doubtful, merely because of their heretical notions, and adds as the reason for this decision: "For notwithstanding an error regarding the effects of baptism there is not excluded the intention to do what the Church does."[3]

The decree of the Holy Office of 24 January, 1877, is to the same effect. This instruction proves it "always to have been the tradition in the Church (*in Ecclesia semper traditum*) that errors which heretics either privately or also publicly profess are not incompatible with the intention, which ministers of the sacraments by the necessity of the same sacraments are bound to have, namely to do what the Church does or to do what Christ wished to have done." Continuing, the decision repudiates any general presumption against the validity of the sacraments in general or of baptism in particular conferred by heretics, if the presumption is based only on their errors. Finally the Holy Office lays down a norm for judging the invalidity of baptisms conferred by Methodists. Though briefer, this rule is entirely equivalent to that laid down by Leo XIII. The bishop is instructed to inquire "whether or not the rite of administering the sacrament of baptism, which is retained by that sect in those regions, contains anything

[3] December 18, 1872.—See Ecclesiastical Review, October, 1926, p. 367.

which can induce the invalidity of the same." And this inquiry is to be made, not in the teaching of the sect, but in its ritual books.

As far as we can learn from this instruction of the Holy Office, neither Pius V nor Benedict XIV said that Calvinists wished to do what the Church does, but that their baptisms could not be declared invalid nor even doubtful for lack of intention merely because the minister did not believe that the sacrament washed away sins: Benedict XIV asserts that the validity of a sacrament is not hindered by the heresy of the minister over which his general intention to do what Christ instituted prevails; and that therefore such baptisms are not to be considered invalid nor even doubtful.

It is true, "the Church has not said, though, that Presbyterians, Methodists, Congregationalists and Baptists of to-day so generally have the right intention that it can always be presumed where the contrary is not indicated." The Church has, however, issued several declarations which can and must be our guide and which alone can lead to a correct solution of the question under discussion. Neither have conditions in matters of faith in Protestant sects changed so materially within the last fifty years as to warrant a departure from the rules laid down by the Holy See, especially since they are, as the Holy Office tells, established in tradition. Those decisions of the Holy See teach that the heretical views of any sect are not of themselves sufficient grounds upon which a presumption of an invalid intention in baptizing can be based. If the due form and the requisite matter are used by a sect, without any change in the rite that might betray a contrary intention, that sect must be *considered to intend* to baptize validly. Manifestly then, both Leo XIII and the Holy Office hold that an implicit intention is sufficient despite an essentially erroneous notion of a sacrament. Both teach that the proof for the lack of a sufficient intention must be found, not in the heretical tenets of a sect or its ministers, but in the rite observed in administering the sacrament.

What kind of express intention is required as the basis for a sufficient implicit intention? From the several decrees of the Holy See it is evident that it need not be nearly so express an intention and desire to do what Christ ordained as is demanded

on page 162 (February, 1927). Sincere acceptance of Christianity by enrollment in a sect and even more so entrance into the ranks of its ministry does, absolutely speaking, imply a sufficient intention of carrying out the ordinances of Christ to baptize as He willed it, even though the individual and the sect be ensnared in a substantially wrong notion concerning baptism. It is, however, possible that either the sect or the individual minister of baptism formulate an adverse intention: for the proof of this adverse intention we must look, not to the erroneous notions of the sect, but to the external manifestation of the intention which will usually be revealed in its ritual.

The objection to implicit intention, which is drawn from a comparison with unions between believers in free love, cannot have in mind such unions as are entered upon without anything similar to a form of marriage: the objection would lack a point. It must, therefore, refer to unions which are initiated with some kind of marriage ceremony. Now if the ear-marks of an adverse intention are plainly recognizable in that ceremony, the unions cannot be considered valid marriages: a similar external manifestation proves an insufficient intention in baptizing. But if a union is entered upon with an otherwise proper form of marriage and without any external signs contrary to the latter, it must be presumed that the consent is in harmony with that form and the laws of the Church do not permit the declaration that this is an invalid marriage: if the objection, based on such unions between believers in free love, must itself first be proved, what can it prove against the presumption in favor of the validity of Protestant baptisms? Even if the lack of matrimonial consent in such unions were admitted, the argument drawn from this comparison is not convincing. The law of marriage is not impressed upon the hearts of men as plainly as Christ's law of baptism is written in revelation; and believers in free love in the present supposition do not merely misinterpret that law, but completely set it aside. On the other hand Christian sects have received baptism and the command to baptize from the clear and positive revelation by Christ. Now even though they misconstrue His teaching concerning baptism by substantially wrong notions, they nevertheless profess, not only to believe Christ's revelation, but also to carry out His injunctions: they

must, therefore, be presumed to intend to do what Christ ordained, until they show, not merely by their teaching, but by their actions, that they intend otherwise.

Questionnaires and Proofs.

In his recent contribution Doctor Donovan announces that he has sent out a number of questionnaires to be submitted to various Protestant ministers in order thus to obtain confirmatory evidence for his contention. The questions on pages 164-165 (February, 1927), however, are so suggestive of their answers, that a minister who is imbued with such heretical views as are ascribed to the four sects must answer in one way. For who would in matters of his religious belief even hypothetically admit the possibility of his error? And what is the character of the ministers to be questioned? In every section of the country there are found ministers of every degree of loyalty to their sect, of theological learning, of sincerity in their faith and honesty in their testimony, united in many instances with the utmost hostility towards all things Catholic. Suppose each of the fifty priests obtains replies from ten ministers—five hundred out of more than a hundred thousand in the four sects! If they were known to the investigator, their testimony might satisfy him, but that does not compel conviction on the part of others. *But they will be representative.* Representative of whom? Will choice by chance make them representative? There is no way of judging their standing in their respective sects; and private judgment of Protestants does not warrant, much less does it compel us to accept the views and, in this case, the intention of some few as the views and intention of all. One must, therefore, be on his guard not to attach too much importance to the answers to those questionnaires. Evidence obtained in reply to leading questions must always be open to exception. If reliable corroborative evidence were to be sought by means of questionnaires, these must be drawn up in such a manner as to conform to the norms laid down by the Holy See for distinguishing an insufficient and adverse intention from a sufficient intention. All that might then be asked is the simple unqualified question whether, in baptizing, Protestant ministers intend to do what Christ ordained.

Why go out of our way for such merely confirmatory evidence, when we may have convincing proof right at hand? The rituals of the various sects are quite easily accessible. In them we may be able to find such proof as would settle the question beyond dispute.

On pages 156-157 of the February 1927 issue Doctor Donovan himself demonstrates, from the apostolic letter of Leo XIII on Anglican Orders, that the ceremonial part of a sacramental rite may determine even the literally correct form in such a manner as to give the latter an essentially wrong meaning, and that such a change will prove an adverse intention. This is entirely in harmony with the norms laid down by Leo XIII and the Holy Office. But Doctor Donovan is loath to admit that this proof is necessary, and maintains that the heretical notions of Protestants of themselves exclude a sufficient intention to baptize and warrant the presumption that their baptisms are invalid. Now all the documents of the Holy See that have been presented as bearing on this question uniformly require other evidence than heretical notions of a sacrament before they will recognize the lack of a sufficient intention; and not one of them indicates any change of view on this point by the Holy See. Therefore, these instructions of the Holy See must continue to serve as our guide in this matter and, before we may admit the lack of a sufficient intention to baptize on the part of Protestants, we must have convincing proof that the sect has changed its intention.

This proof must, as Leo XIII pointed out, be drawn from some external manifestation of their intention, e. g. from their rite. On pages 160-162 (February, 1926) Doctor Donovan reports a Baptist rite which offers some evidence, but he did not, in that article, employ this evidence for his conclusion. In the recent article he takes up this point and in so far has supplied the missing proof regarding Baptist baptism. Now the question arises: Is the argument drawn from this rite sufficiently convincing to compel his conclusion? I doubt it; I leave that point to better judges. But, even if it is assumed that the evidence drawn from the Baptist rite offers grounds for judging the intention in Baptist baptisms, that does not offer the least proof concerning baptisms conferred by Methodists, Congregationalists, and Presbyterians. Their ritual and

the like must be examined to discover whether it reveals such insufficient intention.

If all available evidence is studiously gathered and carefully weighed, a convincing proof may be found. It is very well known how severe the Church is in exacting unassailable and convincing proof before she will declare one individual baptism invalid. This her demand is based, not merely upon her own law, but upon the divine injunction to preserve the sacrament from profanation. If that is true where there is question of only one baptism, must she not require at least the same convincing and unassailable proof when there is question, not only of one baptism, but of all the baptisms of a given sect?

At the outset of his apostolic letter Pope Leo XIII tells us what great pains he took to obtain and weigh even the slightest evidence, not only against, but also in favor of the validity of Anglican Orders, lest the smallest detail escape notice. This example of extreme and almost scrupulous care must prompt us to proceed cautionsly. Every available evidence, even the apparently insignificant, should be gathered and diligently compared. If such a course is followed, the most exacting of judges will be compelled to recognize legitimate conclusions. Every contribution toward a solution of this question which is presented with the same care as the Pope displayed, will be hailed with joy by all.

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DABITUR VOBIS.

MY title is used with all reverence, for its promise is Divine, alike in word and in scope. Our Saviour sent out his Apostles as sheep amongst wolves. His messengers must expect to be delivered up in councils, to be scourged in synagogues, to be brought before governors and kings: "But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak" (Matt. 10:19).

It is doubtless with no thought of irreverence that a preacher may occasionally attempt to ward off criticism by the declara-

tion that he was relying on the Dabitur Vobis for the success of his homiletic effort. The word "effort" is of course used here colloquially or conventionally. Like the famous derivation of *lucus a non lucendo,* the homiletic "effort" really means that the preacher had not made any proper effort in his preaching. He was trying to gain success without effort. For good, or even fair, preaching requires preparation—and greater preparation for extemporaneous than for memorized sermons.

In his work on *The Decadence of Preaching,* Ford says of extemporaneous preachers: "Now, there is a numerous class of the clergy who, without submitting themselves to that patient, laborious preparation which is absolutely indispensable, attempt to preach without notes, but who ignominiously fail, as they deserve to do." He accuses these of either "sheer intellectual indolence" or presumption. With respect to the latter class, he says: "They are those who, not without presumption, rely upon the unpremeditated speech which was promised to the Apostles in *emergencies,* as a gift of special inspiration."

Ford here seems to think that the preachers whom he thus rebukes had taken their Scriptural excuse in good faith. If so, it is clear that they clung to a mere sentence without its context and therefore without understanding its true meaning and application—somewhat as the Abbé Hogan, in his *Clerical Studies,* speaks of certain seminarists who emerge from their course in Philosophy provided with a small stock of technical phrases "which they stick to indiscriminately and at any cost."

The context of course makes the *dabitur vobis* clear in its implications. These are stated in the *Catena Aurea* of St. Thomas Aquinas in the commentaries of the Fathers, from which it may be interesting to quote the following:

St. Chrysostom: "To the foregoing topics of consolation, He adds another not a little one; that they should not say, How shall we be able to persuade such men as these, when they shall persecute us? He bids them be of good courage respecting their answer, saying, *When they shall deliver you up, take no thought how or what ye shall speak.*" And the reason for this confidence being the fact that the Spirit of the Father should speak in them, St. Chrysostom declares that: "Thus

He raises them to the dignity of the Prophets, who have spoken by the Spirit of God. He who says here, *Take no thought what ye shall speak,* has said in another place, *Be ye always ready to give an answer to him that demandeth a reason for the hope that is in you* (1 Peter, 3:15). When it is a dispute among friends, we are commanded to *be ready;* but before the awful judgment, and the raging people, aid is ministered by Christ, that they may speak boldly and not be dismayed." The Catena quotes also other Fathers to similar effect with respect to the help of the Holy Spirit *in that hour*—the hour of terrible danger that would naturally make human beings fear and tremble. "That hour" is not the regularly recurring twenty or fifteen minutes in the decorous modern pulpit whence a Christian discourse is to be pronounced to a decorous Christian congregation.

Neither, on the other hand, was the promise of Divine assistance in such an hour confined to the Apostolic witnesses to Christ. The "promise was so well fulfilled", writes Bishop Le Camus in his *Life of Christ,* "that children were known to silence the wise and the judges of the world; ignorant men to astonish science by their philosophy, and young maidens to disconcert the executioners by their courage. Strange, too, they converted the crowds that came to the praetorium or to the circus through curiosity; sometimes even the judges and the torturers became Christians" (Vol. III, page 123, Eng. Tr.).

Archbishop MacEvilly warns us in his *Commentary on St. Matthew:* "Our Lord does not here encourage sloth, nor does He dispense with all preparation, study, or ordinary diligence. He only wishes them [the Apostles] to divest themselves of all excessive anxiety, all timorous, corroding solicitude . . . beforehand, as to the result. When they shall actually be in the hands of their enemies, they must confidently rely on God's providence, to give them, then, the necessary strength and power (Mark, 13:4; Luke, 21:14)".

It would appear, from some remarks of Father Feeney in the Introduction of his *Manual of Sacred Rhetoric,* that the Dabitur Vobis has been extended to the preaching of the Apostles in general, even when not in the hands of their enemies. He says that "Apostolic Preaching" is "often spoken of as the ideal form of announcing the divine Word;

and because the Apostles are not credited with a knowledge of rhetoric, their preaching is supposed to have been crude and inartistic. From this it is inferred that unstudied, unarranged discourse, when prompted by zeal, is immensely superior to discourse that is well ordered and elaborated. To such reasoning it is enough to reply, that we are not the Apostles: we have not seen the Saviour in the flesh; we have not lived in daily intercourse with Him for years; we have not witnessed His miracles, His Resurrection; we have not the whole-souled earnestness of the Apostles,—their ardent zeal. their heroic sanctity. We cannot, therefore, presume to preach as they preached, unless, having seen what they saw, we live and labor as they lived and labored, and be ready to die as they died. The same may be said of the preaching of saints and saintly men. One must be a Curé of Ars to preach as the Curé of Ars".

This last reference to the Curé of Ars was rather inappropriate, inasmuch as, saint though he was, he gave immense labors of preparation to the composition of his sermons, and did not at all rely upon either zeal or sanctity for the marvelous results attained by his preaching. Indeed, the counsels to labor earnestly in preparing our sermons are precisely those of saints and saintly men.

In other respects, the reply is indeed satisfactory, albeit other replies could be added. For the assumption that, being ignorant men, the Apostles were consequently unable to formulate thought consecutively and to express it forcefully is contradicted again and again by the example of forceful speakers who had no religious message whatever to communicate to their hearers. And it also ignores the wonderful fact of the Pentecostal fires. But the reply was nevertheless satisfactory; for the preacher has naturally a grade of intelligence much below that which he is apt to ascribe to the Fishermen of Galilee, who should attempt to shelter himself beneath the examples of Apostolic preaching—vigorous, timely, forceful, moving and argumentative as it was. It is only fair to suppose that the "Apostolic Preaching" was the result of thought-taking in good time whensoever the unexpected emergencies of their apostolate did not arise.

Still another word of Our Lord seems to be taken in excuse for unformulated preaching: "Out of the abundance of the heart the mouth speaketh." Father Feeney expresses his amazement at this view in his Introduction:

> Some hold that Preaching is not an art.
>
> "All your rules of rhetoric sacred and profane," they say, "are comprised in the good old American maxim: Fill yourself full of your subject, as though you were a barrel; take out the bung; and let nature caper."
>
> It is hardly credible that such advice could be given or taken seriously. Yet men, unlikely to make a jest of sacred things, have been known to give it; and sermons heard occasionally in our pulpits prove that it is sometimes followed in practice. Nay, often the practice improves on the advice, and dispenses altogether with the "filling up" process.

He answers this view at some length, although one might well suppose that the answer lies in his simple illustration of the fact that art, or the skilful use of appropriate means to a desired end, is required "whether the work be a kitchen table or an epic poem." Another sufficient answer lies in the sermons preached by those who adopt and really follow out that view in practice.

I have already noted, in previous papers, criticisms of sermons by priests. One wrote about what he styled "the so-called sermons" preached in his neighborhood. Another wrote, apropos of the scathing criticisms of Anglican preaching made by the Anglican Primate recently, that the criticisms applied to other people as well (meaning, doubtless, ourselves). Until very recently, I had been under the impression that lay criticism of our sermons was rare and was even then ordinarily gentle. A series of letters from readers printed in *The Sign* in the early months of the year 1926 was a disillusionment. Some of the correspondents, it is true, spoke favorably of the sermons they listened to regularly. Many, however, and among them—if one may judge by the quality of the letters themselves—capable thinkers, criticized Catholic preachers harshly, whilst genially paying tribute to their goodness and learning.

The question of the Dabitur Vobis is implicit in some of these harsh comments. Thus a convert of seven years' standing,

uses the word "extemporaneous" apparently in the common meaning of impromptu: "I have friends, priests, who pride themselves on their extemporaneous sermons. If they had a ghost of an idea how far they fall below the standard maintained in Protestant churches, I feel they would be startled into a little effort. I can understand perfectly how tiring it must be for a priest to say two Masses on Sunday and preach in addition. I do not clamor for lengthy discourses." The expressions "extemporaneous" and "startled into *a little effort*" appear to be correlative. Meanwhile, one may well doubt that the correspondent "can understand perfectly how tiring it must be for a priest to say two Masses on Sunday and preach in addition." He simply cannot understand it; no one can unless "he has been there". There is both mental and physical fatigue, perhaps hardly fully estimable by priests themselves whilst in perfect health.

In the same issue (p. 280) "a distinguished man of letters", remarks the editor, "expresses his convictions very vigorously" (and, I may add, at considerable length). I shall excerpt the passages dealing with the Dabitur Vobis idea. The writer is a convert for twelve years, a lecturer on literary and historical subjects, and has traveled extensively in Europe: "I have listened (as a penance) to sermons in English and Irish-English in England, in French in France, in Italian in Italy, in German in Germany, etc., and I have suffered from their futility, their sameness and their *manifest lack of preparedness.* But inadequate as many sermons in Europe may be, they are true rhetorical and intellectual achievements compared to the average sermon in American Catholic Churches. I hold no brief for Protestant sermons. Whether Protestant sermons are good or bad has nothing whatever to do with the mediocrity of the average Catholic sermon. . . . Surely if the clergy *studied the Gospel of the day before they read it* to their congregations, they would read it intelligently and an explanation of its contents would prove a comparatively easy matter. . . . While quite willing to admit that the sermon is not so important in Catholic services as it is in Protestant, this admission should not be used (as it often is) as an excuse for slovenliness in delivery, *lack of preparation,* haltiness in expression, inapplicability of their sermons to the common needs

of lay men and women. The average sermon delivered by Catholic priests in the United States is a travesty on what a sermon should be . . . ".

The question of preparation for preaching comes up again in the following issue of *The Sign*. An "active member of the St. Vincent de Paul Society", former Grand Knight and District Deputy of the K. of C., active officer in two other Catholic societies, a frequent lecturer and writer on Catholic subjects, a man who sends all his children of school age to the parochial school, and "who wouldn't send them anywhere else", writes a letter of some 1400 words on our preaching. Amongst other things, he writes: "I yield to no man in my respect for the Catholic priesthood. I firmly believe that intellectually, morally and spiritually the priests of this country are the flowers of the world's manhood. I am privileged to number not a few, but many priests, both secular and regular, among my dearest friends. I have visited, traveled, eaten, slept, discoursed and spent vacations with them. And the more and better I know priests the more I respect and revere them and their sacred profession; the noblest to which man can aspire. It is unthinkable, therefore, that I should criticize their sacred office but I do feel perfectly justified in stating facts that are as clear as the noon-day sun. And one outstanding fact is that, when it comes to the matter of preparing sermons that are something besides a headless, tailless mass of disconnected ideas, some priests fail, absolutely. You ask the reason? To put it bluntly, such priests are *lazy*. No one can question the sincerity of any priest. His very life proves his sincerity. But my experience of many years on the public platform has convinced me that it takes a great deal more than sincerity to make a good address, or sermon. It has been well said that 'the best speech ever made was *the best prepared*,'—and that is the nub of the matter. Before one can speak he must have a theme and to deliver it properly he must observe the first principles of unity and coherence. . . . A priest's duties are twofold; to offer sacrifice and to teach. How can he teach unless he preaches? And *how can he preach unless he prepares?* . . . A seminary professor agrees with me on this point but states that it is impossible to give proper training in sacred eloquence to the seminarians. . . . But I do feel that all priests should

be able to talk as well as many illiterate members of labor organizations can and do in their union meetings. Some say priests are busy with manifold duties, masses, sick calls, hospitals, converts, office, etc. I grant all that. But I also know that there isn't a single priest who cannot find at least fifteen minutes a week in which to prepare his Sunday sermon, and fifteen minutes should more than suffice. . . . I have actually seen a large part of an intelligent congregation turn and smile to each other, in pity and ridicule, at the end of a so-called sermon. . . . Priests are commissioned to 'go forth and preach the gospel.' Thousands of them do preach nobly and reap a great harvest of souls for the Master. All praise be to them! But to those who harangue, and ramble, and frolic with abandon from one subject to another, scolding, ranting, and in the end saying nothing that constitutes teaching, I cannot help saying that I believe they are actually frightening Catholics from *daring* to bring their well-disposed non-Catholic friends within ear-shot, for fear the latter might be scandalized. If they cannot or will not 'preach', let them go on with the Credo."

Some of the correspondents speak well of the sermons they hear. And it is sufficiently obvious that generalizations here are dangerous. One might say that some preachers are eloquent, others plain or common-place, others poor and halting, others rambling and incoherent. But one might also conclude fairly that the preachers who on the whole do satisfactory work in this domain do not rely on the Dabitur Vobis, whilst the other classes do so rely—either on the Dabitur Vobis or on the assumption that the congregation is either unintelligent or listless anyhow—"so, what does it matter?" The assumption, however, appears to be wrong, if we may judge from the length and strength of the adverse letters on the subject.

The last-cited correspondent thinks that fifteen minutes should suffice for a preparation of the sermon, in view of the long years passed in college and seminary in the study of the humanities, of philosophy and theology, and in the daily practice of meditation and spiritual reading. He is, of course, thinking of the extemporaneous sermon, thought out clearly in general outline and having a few subdivisions briefly sketched in. He is also doubtless thinking of his own ex-

perience as a lecturer and of the illiterate men who make themselves intelligible at union meetings. It may nevertheless be that as a lecturer he has had to handle only comparatively few themes, even as the laboring man has to consider only a few pressing needs. The priest, on the contrary, has the whole sufficiently vast field of doctrine, moral, discipline, liturgy, in their manifold relations to Catholic living, to expound attractively, accurately and persuasively. Such subjects ought, indeed, to interest a Catholic auditory. But do they, as a matter of simple fact, naturally attract the congregation? Some of the auditors may be interested in a few special points of the liturgy of ceremonial and quite uninterested in other points; some may feel attracted to an exposition of certain things in doctrine, and may easily grow aweary of other things in that field; not many, it may be surmised, will find great natural pleasure in points of discipline; nor, perhaps, will many find a really good instruction in morality to their natural taste. But all these will discourse at home and abroad quite eloquently upon their own intimate concerns of business or pleasure or work-a-day tasks—the student in his lonely citadel upon his special study, the physician upon new treatments, the lawyer on his cases, the workman on his job. They will need no preparation, for their interests are comparatively narrow, are very intimate to their bosoms, are of almost daily recurrence in their lives, are therefore most familiar to them. Are they equally interested in climbing the ladder of Christian perfection, each in his own state of life? It is indeed a pity, as the Blessed More wrote to his nephew, that a discourse on "heaven" should by the people be translated as "heaviness"—he would have it otherwise, but could not change fallen human nature.

Fifteen minutes—yes, that amount of time would suffice for a priest who had advanced in years and has preached with much remote and immediate preparation for years back. It is told of Sir Joshua Reynolds that, having finished a beautiful sketch in one-half hour, he was asked by a friend how long it had taken him to do the work. "Thirty years", was his reply.

Some minds are agile, orderly, retentive, self-possessed, easily concentrative, whilst others are not. No time-limits will suffice for all. I have heard of one elderly priest, famed for

his sermons, who was told suddenly during the process of shaving on Sunday morning, that he had to preach at the Mass. Unperturbed, he continued shaving and meanwhile prepared his discourse that was to be delivered forthwith. How long did it take him to prepare? About thirty years. The real point of the whole matter seems to be that any sermon deserves adequate preparation, be that preparation long or short. Many things will accidentally interfere with the due preparation. Well, prepare as well as the circumstances permit. But—prepare! There may, indeed, be rare occasions when the preacher has no time whatever for immediate preparation. His past priestly life must be the remote preparation. The Dabitur Vobis, asked for in humble and earnest, even if but momentary prayer—a heartfelt invocation such as "Veni, Lumen cordium!"—may have to be relied upon in such a case, and doubtless may safely be relied upon.

But there is another sense possible to the Dabitur Vobis. A priest who does annually a great amount of the ordinary Sunday preaching told me that he believes in the Dabitur Vobis, not as a substitute for adequate preparation, but as an unforeseen and unforseeable occurrence during the actual delivery of the sermon. He did not write out his sermons, but meditated them thoroughly and constructed a framework of his own invention. Whilst actually preaching, sometimes a thought or illustration or anecdote would come unbidden to him, and unexpected, and it might be unrelated in appearance to this general scheme. He always seized upon it, forced it, if need be, into the current of his thought. He felt that the Holy Ghost was intervening in favor of one or more of the auditors, and himself in all humility tried to coöperate with the Divine favor. It may be proper to have noted this sense of the phrase, inasmuch as many priests memorize their written sermons. Can they so arrange their sermons and mnemonic devices to permit such unexpected inspirations? It would seem dangerous for a beginner to make provision for the wholly unexpected thought, partly because his memory may thus fail him, partly because he cannot discern the spirits—or inspirations—whether they be from above or from below. The safe rule would seem to be the rule of careful preparation and thorough memorizing, if these things be feasible in the circum-

stances of the young preacher. Practice will make perfect ultimately, and the careful preparation may be followed by the humbly confident extemporaneous method.

It was said above that the Dabitur Vobis, in the common interpretation as a substitute for adequate preparation before preaching, was not relied upon by the Saints, who of all men might have the best right to expect it, because of their nearness in spirit to the Divine Light and Guidance and of their intimate knowledge of the science of the saints. Thus St. Francis Borgia, in his Treatise on the Method of Preaching, goes into lengthy description of the proper methods of preparation:

Having prepared himself by prayer and self-knowledge, let the preacher read the gospel he purposes to explain, having first made an examination of conscience before opening the book; for the dust of sin darkens the eyes of the spirit, so that it cannot "discern the precious from the vile", as, according to the prophet, it behooveth him to do who desires to speak as the mouthpiece of God. After reading the gospel, let him study the explanation of it in the Fathers and ancient Doctors of the Church, as well as in such more recent authors as are best adapted to his capacity, and let him ask of God the spirit which He communicated to those holy men to aid them in explaining the gospel. . . . Let not the preacher think it enough to read, to study and commit his subject to memory. . . . Let him also pray. . . . By the help of meditation let the preacher deduce, from the gospel he is about to explain, the attributes of God. . . . Let him weigh the sentences and words. . . . The preacher must needs arrange in order what he has read and reflected on: order will serve as a memorandum. . . . To write the sermon in full is characteristic of a man who is prudent and who guards against danger, and it is of advantage for future years. But some have one method of writing, and others another. Some make a compendium of what they purpose to say, and note down the principal headings; others write out in full the whole discourse on three or four sheets, and do not venture to speak in public until they have written their discourse and committed it to memory. This method is laborious, and suitable for timid beginners, rather than for such as have experience in the art of preaching. . . . There are some who adopt a middle course, and of this I approve. In a summary and methodical way they note down on a single page what they are about to say. They even select words appropriate to the subject and arrange all in order. Hence it happens that, when circumstances require it, they can more freely develop their discourse and give scope to their

eloquence, and under the impulse of the moment arouse the feelings of the audience. And this method, in my opinion, is safe and in frequent use.

I have condensed the Treatise thus far, and have made the excerpt in order to indicate, partially, the idea the Saint had of the need for preparation. My quotation has been taken from Boyle's *Instructions on Preaching.* The volume gives also the Letter on Preaching by St. Francis de Sales, and the Method of Preaching recommended by St. Vincent de Paul. These saintly treatises all emphasize the necessity of preparation. Once more—not for Saints, in their ordinary tasks of preaching, is the Dabitur Vobis!

If we turn from the saintly illustrations to instructors in the art of preaching, we find unanimous consent there to the necessity of preparation, whether the sermon is extemporaneous or memorized. In his second Dialogue on Pulpit Eloquence, Fénelon advocates extempore preaching. Does he mean the Dabitur Vobis? Listen to his rather strict requirements:

> On the one hand, I suppose a man who writes down his whole discourse exactly, and learns it by heart to the least word. On the other hand, I suppose another, a man of adequate learning, who fills his mind with his subject, who has considerable facility in speaking (for you would not wish that persons without any ability for it should take upon them this duty); a man, in short, who meditates deeply on all the principles of the subject which he has to treat, and all their various applications; which he arranges in an orderly manner in his mind; who prepares the most expressive words by which he designs to make the subject clearly understood; who sets in order all his proofs; who prepares a certain number of touching examples and similes. That man knows, without doubt, all that he ought to say, and the order in which he ought to treat each part of his subject; nothing remains for him to do but to find the familiar expressions which are to make up the body of his discourse. Do you suppose that such a man as that would have any difficulty in finding them?

One is tempted to borrow the phraseology of this last sentence, and to ask: Do you suppose that such a man—a man of adequate learning; full of his subject; facile in speech; willing to meditate upon all the principles of his subject and all their various applications and to give all these an orderly

arrangement in his mind and to take the trouble to select the most expressive words, the most illustrative examples, the most touching anecdotes, and to set in order all his proofs—do you suppose that such a man depends on the Dabitur Vobis?

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A COLLEGIATE PARADOX.

THERE are two equal and necessary conditions for going to college successfully; one is routine, and the other, paradoxical as it may sound, change. The ideas, at first sight as opposite as the poles, upon interpretation admit of easy reconciliation.

Routine, especially to the undeveloped mind, may be synonymous with slavery. Liberty and independence of action for the collegian have been overcast with a celestial halo. Possibly to such mentality the words of Milton showing that even in their original happiness the angels had regularly appointed tasks may be unpleasant revelation. And yet we need not go beyond our own terrestrial realms to establish the necessity of routine. Most of the really great successes recorded on history's pages, those to which we now tender worshipful veneration, were accomplished simply because men were at the right place at the right time with the right disposition. Perhaps this explains in part why brilliant men play such an insignificant part in guiding the destinies of the world.

To say that a college can not do effective work without a well established routine is almost a platitude; just as platitudinal, for instance, as to say that education which does nothing to the student's self, or which does not change, is not education. And yet, is it not a sorry fact that while we murmur platitudes in educational work quite mechanically, we are sometimes inclined to forget the consequences they entail?

Not many years have passed, less than a quarter century in fact, since certain educational leaders made a great discovery; they discovered that the budding genius of youth, or the capacities for human thought, or, if you will, the creative spirit of college men, was being stifled by routine. The amazing feature of the discovery is that it is really not a discovery; it is a presumption; and the presumption never has been and very probably never will be established.

There is a movement on foot in one of our Western universities to-day to free the student from all routine of class schedule; to remove from education "its dark and cruel drudgery". This movement holds only for the mental effort identified with educational processes; on the football field and other like endeavors, routine still will hold sway. The reason is self-evident. A school that can not show results, tangible results, in certain fields, is apt to lose prestige. It is difficult to show tangible results in intellectual development.

It is of course hard for the college man to acclimate himself to a regular order of scholastic life. With his sheepskin and his coonskin and his heroically loyal car, the "type" makes ingression upon the collegiate world. He comes expecting to find featherbeds at his disposal and he finds the beds of Procrustes. Either the schedule of classes and the routine of college life must be changed to fit his aspirations or he must change. It is always hard to change human nature.

Seven hundred students were sent homeward by a Western state university in February of this year. There are many reasons for this fact. Some had developed sore eyes; others had exhausted their mental capacities; a few laid their failure to social maladjustment. But the words of a professor in close touch with the situation seems to me very much to the point: "Lack of mental discipline, or of will power, as shown in failure to attend classes at the proper time, to play at the proper time, and to study at the proper time, is largely responsible for this collegiate decimation."

One wonders too if lack of routine in the spiritual life might not also be a factor in such collegiate failures. If a certain amount of routine is required for mental development and for physical development, does it not seem probable that such would also be required where we expect spiritual discipline to terminate in beautiful self-control?

But what, you may ask, has this to do with our Catholic colleges? The discussion is very much to the point. In exposing some of the assets of the Catholic college in a recent essay, the writer committed himself to the proposition that a certain amount of routine was required in spiritual exercises at a college, particularly if it is to place the spiritual issues on the same level of importance it places other issues. On this point

there was evoked a storm of criticism from men whose word demands tender consideration. Yet among the spokesmen for the small colleges not one raised a dissenting voice. One reason may be that only in the small Catholic college is compulsory attendance at religious exercises possible, and there the results have not given sufficient evidence for a change of policy. So much for routine; and in this regard, paradoxical as it may also sound, the reason why I would strongly preach routine in spiritual matters is partly because it involves change, radical change, in the manner of living of the average freshman who expects to be changed when entering college, at least if he enters with serious purpose. Why disappoint him?

"Education that does nothing to the student's self is not education." This proposition given for comment to a group of college men evoked unanimous assent. I shall not therefore call into question its compelling significance. Yet on investigation when one speaks of change in personal attitudes and habits of life in college, one is apt to be led astray by the student. The student is very apt at speaking of the informal transformation of thought, view, habit, and language, that is consequent upon school spirit or association with other students. As regards the formal change, he is by no means so loquacious.

Because I labor under the impression that classes still might have a proper rôle in this change I have attempted to determine from student testimony if such might not be the fact. By anonymous questionnaires returned from two of our small Catholic colleges, both conducted by religious orders, some rather interesting information has been brought to light.

I know that I shall be criticized if I commit myself to the proposition that the average college man has a philosophy of life. The term, however, admits of some liberty of interpretation. The young man's philosophy of life will be largely contingent upon (1) his idea of God; (2) his attitudes toward his neighbor; (3) his attitude toward his church; (4) his attitude toward himself.

Of the two colleges from which I secured information as to the change in these fields, there was not one student who stated that formal instruction had not functioned to change his philosophy of life in one or another detail.

Sixty-two per cent found that their attitude toward or their idea of God had changed since matriculation, although many indicated that the change was of slight moment. Some of the consequences of this change that may show teachers and teaching still have a function in campus existence are: greater love inspired by greater knowledge; increased ability in recognizing the Providence of God; a more sincere respect for man's Creator; a more intimate dependence upon God; the ability to see Him in relation to daily life; greater reverence for His Name (an acquisition that is not so common among college men in general); and a few said the formal instruction received in a college had "rebuilt their faith" or "effected a complete change to belief in God".

The small Catholic college, which tries jealously to remove its charges, as far as removal is possible, from the deceitful exigencies of the world, has a tremendous social dynamic. Nevertheless, even in the formation of the mutual attitudes of students, we are apt to overemphasize its potency. The Christian Ideal of Life, which deals so directly with social relations, is also powerful in its formal presentation. Seven-eighths of the students questioned stated that in the classroom of their colleges ideas had been presented which resulted in changing attitudes toward their fellowmen. Of course, as every Catholic college professor must know, there is always a tremendous chasm between formal instruction on the one hand and the processes of actual living on the other. In this field it is that the social dynamic comes to the aid of class instruction; and the student who may set aside the findings of Sociology or Mathematics or Chemistry will find the supreme power of student opinion operating to make effective the ideas of social relations formally taught. The true significance of charity, the importance of the Golden Rule, respect for the dignity of man, and the spirit of Christian fraternity, were some of the lessons formally imparted.

As regards the third point, the student's attitude toward his Church, one might expect more change than in the previous two, especially in students coming from homes where elementary religious ideas are faithfully imparted. The colleges from which this information was received believe in the spiritual routine I before mentioned; moreover, they practise it. Has the policy destroyed the respect and reverence of students for their Church?

One student summed up the effects of this routine in spiritual life quite aptly. "Through more frequent attendance at religious exercises I have learned that the Church is not a mere fifth wheel in my existence." "More intelligent appreciation of the Church"; "ability to see my debt to it more clearly"; "more respect for holy things"; "confidence in my ability to defend the Church"; "realization of the meaning of the Mass and the Sacraments", are other consequences of formal attention to religious exercises as regards the Church.

A more surprising bit of information is that six-sevenths of the students maintained that their ideas and attitudes toward themselves had changed as a result of class instruction. Religious convictions of the dignity of man, his place in the universe, and his duty to himself, should of course be an objective of formal teaching in the field of religion and philosophy. As a consequence we have such sentiments expressed as are synthesized in the following; "My thinking has become much less concerned with self in preference to others"; "I know myself much more thoroughly now"; "I am beginning to realize my insignificance in comparison with God"; "I have found out how much I need the Sacraments"; "I have discovered character flaws that I had not suspected as a result of my religion course".

These changes are, to be sure, but indicative of others that occur in student life in our small Catholic colleges. Some changes, it must be admitted, are at variance with the purposes of the college. I have not reproduced these here because my purpose has been mainly to show that change does exist and that it is the result not merely of incidental forces but of the formal teaching of the Catholic college. That teaching alone could not of course produce anything harmful to student faith and morals; for the Catholic college doctrines on the vital facts of life are insured against error by the age-old wisdom of the age-old Church whose mouthpiece the college aims to be. But would this change ever be accomplished without a formal routine of religious instruction and religious practice? An erroneous answer to this question may be of dire consequence to the aspirations of Catholic college educators.

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THE ARCHBISHOP'S POCKET-BOOK.

XX. Incardination Papers.

AFTER his early Mass the Archbishop found on his table a memorandum for a meeting of the Diocesan Consultors. The several topics for discussion were there indicated. The first item was a case of "incardination", to be settled by His Grace when the applicant should call. The latter was an Italian priest who had been in the country several years. He had served in a section where laborers from the south of Italy were congregated. In the past these men had found abundant work, but the locality was now being abandoned, owing to changes in the centres of industry. The bishop into whose diocese the candidate had been adopted after his arrival from the old country, was without a suitable place for him, as the workmen had gone to another section, where there was a resident Italian priest to look after their spiritual interests.

As His Grace would remain at home this morning, the overcoat was not in demand. The pocket-book too would remain in its place on the Archbishop's desk.

When the chancellor came in to ask for the order of the day the matter of the Italian priest was mentioned. The points upon which the latter would be questioned were: 1. Did he have such official assurance as would release him absolutely and perpetually from the Ordinaries under whom he had been engaged, not only in Italy but after his adoption in the United States? 2. Did he intend to bind himself for service unconditionally and in perpetuity, under obedience to the Archbishop?

"Have we got the report of the bishop about the character, conduct and efficiency of this priest?" His Grace asked. "I was absent, as you know, at the time when his application came."

"Yes, Archbishop. We have a letter in which his last Ordinary vouches for the intelligence, zeal and piety of this priest, as known to him during the time of his service in the Italian colony of the lumbermen. What we still want are the certificates of his birth, early residence, studies and ordination. These testimonials he promised to bring with him, for I told him they would be necessary. He was very anxious, and he

wanted to be adopted at once. But I informed him that it was not within the power of the vicar general to incardinate a subject from another diocese, without a special mandate, or in the case of a vacant bishopric, after the lapse of a year. Moreover, we should have to obtain the consent of the diocesan consultors, in the absence of the Ordinary."

"If these papers are satisfactory we could accept him at once. Then his present bishop will definitely release him. We have here the formula of incardination, with the oath to be administered? I should appoint him at once to assist Father Indoleri, who has been clamoring for a curate and has offered to import one at his own expense."

"Unless Your Grace were to propose to accept this priest on trial for three years, as the Baltimore Council indicates."

"No; so long as I am bishop of this diocese I will not enter into conditional contracts of this sort. Unless we have definite assurance of the applicant's sincerity, fitness and permanent willingness to serve the diocese, I shall not accept a priest who comes from another jurisdiction. Men who only labor on condition may easily prove unreliable after the trial period is past, when they feel secure in their position. They may be very zealous for a time, and gain the confidence of people; but it does not prevent them later from aspiring to more attractive places elsewhere. What I want is the feeling that in adopting a priest we take him for better or worse. We shall make sure from the outset that he is fit to come into our family and then let him feel that he is to stay there. Otherwise we had better not accept him at all.

"By the way," added the prelate, "has this priest been affiliated with any religious order in the past? His last bishop does not mention the fact, and simply declares his willingness to let him go from his own jurisdiction if we are ready to adopt him. It might be well to ascertain the past relations of this man, for the sake of greater security."

"Would Your Grace object to him if he had been a member of some religious order?"

"No, not that; unless there were serious reasons to believe that he is a character difficult to manage. The fact that a priest from the outset entered a religious order rather suggests that he meant to aim at priestly perfection. His leaving it, on the other hand, may be an indication of disaffection."

"In that case might it not be advisable to adopt the method of an 'incardinatio praesumpta' after a trial of three years?"

"No, I don't think that feasible even as a test. The decree *A primis,* as you know, abolished the conditional adoption entirely. We might, however, defer the final signing of the incardination papers, admitting the applicant in a preliminary invitation as a guest to serve in our diocese with the permission of his Ordinary. He could arrange to take the oath later, when we are assured that he can and will be of actual service to the diocese. Otherwise we must demand letters of excardination from the Ordinary which are perpetual and absolute. That is to say, we shall have to get the release to that effect in writing."

"The bishop wrote, I think, that he was willing that this priest go from his diocese because he had not sufficient pastoral work for him at present. But this would not suffice, I suppose, as an excardination paper."

"Certainly not. He has to be adopted by letter before he can be released definitely."

There were sundry other topics to be discussed at the meeting of the consultors, such as the approval of building plans submitted by a pastor in a newly erected parish.

The main project, however, in which the Archbishop wanted light and coöperation was the new problem created by the establishment of a Greek settlement in the mine district under his jurisdiction. But this matter he meant to defer until he had thoroughly discussed it with Father Martin, the vicar general.

"I am concerned about the foreigners in the mine district," said the Archbishop to Father Martin on his return from the diocesan visitation. "There is a continually growing and already large proportion of immigrants who do not belong to the Latin rite but who are members of the Greek Uniate Church. They have no bishop or priest of their own, and I feel responsible for their religious care. Yet what can we do? None among our clergy speaks their language, and even if there was someone willing to shepherd them, the difference of rite would cause difficulties. Do you know of any reliable priest

of the Greek rite whom we could entrust with the charge? I fancy that what is needed just now is a sort of itinerary missionary who should go among this people, gather them together for the celebration of Mass at stated times, and keep alive the consciousness of their religious duties by preaching successively in one place or another, until we can see our way to putting up local churches wherever the numbers warrant it."

"Your Grace may remember that, some time ago, Bishop Wallace while here mentioned that a Greek priest had called on him, offering his services for his countrymen in his diocese. The bishop refused to give faculties because the man, though no doubt in sacred Orders, lacked the proper papers from his Ordinary in the old country or the Sacred Congregation of Propagation. There are, no doubt, among the immigrants some regularly ordained priests, but Propaganda would hardly sanction the adoption of them in the diocese without formal incorporation. The only way to get a reliable missionary seems to be to make application to some religious order through a bishop in Europe, who should understand the responsibility involved and make, or indicate, a proper selection."

"Could we, in the meantime, make use of anyone among our own clergy? There is young Father Carter who, they say, is a thorough classical scholar, and reads Greek with ease. What if he were to turn his Hellenic lore to practical use by getting into contact with these miners and preaching to them? I suppose he could make converts of them to the Latin rite, which I should much prefer."

"Carter knows Homer and reads the Septuagint," replied the vicar. "But I doubt if he could make any headway with these folks. Apart from a knowledge of the language, there is the genius of the race to reckon with; and Father Carter would be like a man with kid gloves trying to teach bricklaying to these natives of the East. I have had a feeling for some time that it would be a useful experience to get personally in touch with them."

"Do you mean you would go among them to do pastoral or missionary work?" the Archbishop inquired.

"Why yes, Archbishop. My Greek would, no doubt, be as much 'Greek' to them as English would be. Still, since we have them, and they must rely on us for their sacramental

services in extreme need, as also for marriage sanctions, something might be done to assist them. There have been a number of these Greek Catholics in our city hospital, and some of our priests have inquired at the chancery what to do in case they are appealed to by these foreigners, who are conscious that we priests can do for them what may not be done by Protestant ministers."

"But you would hardly find time to attend to such work, and I need you here," said His Grace.

"I should like to try it, with your leave, nevertheless. The thing has a certain fascination, probably because of its strangeness, apart from the fact that one likes to help the poor fellows. Moreover, I fear that sooner or later cases from this quarter will turn up at our chancery, and it would be as well to be familiar with the actual conditions before we attempt to meet the difficulties involved. As Your Grace said, these men are Catholics, and as such, under our jurisdiction, no matter what their nationality or rite at present."

"How would you proceed?" asked the prelate.

"I hardly know. These miners probably talk a dialect which is unlike our classical Greek. One would have to begin by learning their language."

"And for that you are perhaps no longer young enough?" ventured His Grace.

"It would not be so hard perhaps, if one tackled the matter in a practical way,—not with books, as in school, unless it were with a penny catechism."

"But how could you teach them the penny catechism unless you could talk their language?"

"Oh, I should go to them as a pupil, to learn the catechism. I imagine it will be rare fun to get the experience. If Your Grace will let me have a vacation, I shall have a try at it. Old Father Jerry Clark would readily give me hospitality. He knows conditions in his region, and I shall enjoy the exploring of his neighborhood in the Greek settlement."

The time came when Father Martin was allowed a full month's vacation to experiment among the Greeks. He gave a faithful report to the Archbishop, as he had promised. The following is an abstract of what he wrote on the subject:

Most Reverend dear Archbishop,

A week among the Greek Catholic miners here has convinced me that something may be done for their spiritual welfare, even in the absence of priests of their own rite.

I have not accomplished much, but that is due partly to the newness of the situation and, most of all, to my lack of personal magnetism.

You may remember that I sent to New York for a small doctrinal catechism in the Greek tongue. With this booklet in my pocket, and a few cigars, I set out the first evening after my arrival here, to invade one of the shacks in which a number of Greek laborers were huddled together for the night's rest after their return from work. A few of the men were sitting in the open, after the evening meal. When I passed by them, bidding them "Good evening" in English, they answered in English. Finding that they knew a little of our language I began to talk to them, asking whence they came and whether they liked the country and their work. Then I praised their language, showing that I knew a little of it and would like to know more. Perhaps they would teach me?

Upon this they called one of their number who seemed to be somewhat better informed than the rest, and told him what I had said. He offered to teach me. With that I left them, promising to return. Already I had lit a cigar and invited two of the men with whom I had talked to try my tobacco, which they appeared glad to do. You see I stick to my old prejudice of regarding a cigar as a sort of sacramental by which grace may be introduced among certain classes of men.

The following night the same group of men received me. They seemed to have expected my coming, and were pleased. We sat down, inside the shanty, where there was a feeble light. I had pulled out my little book and asked the leader to see if I could read correctly. They all crowded around, apparently eager to know what I made of the Greek pages.

As I slowly read the words, the man near me corrected me, with a sort of exultant encouragement, patting me on the back as if to say, "Bravo, well done!" The others soon joined in the acclamation, as I repeated the words and made an effort to translate them into English. This they appeared greatly to enjoy, though only a few of them seemed to know the language well enough to judge whether I was right. My object was, of course, to get them interested in my efforts and, by that means, to establish a basis of permanent confidence.

Thus far I have gained their sympathy, and I realize that they are at heart a very sentimental people. In a short while I expect to have finished the lessons. Meanwhile, I am ascertaining the teachings of their own faith, which I glean from the little catechism.

I find they have different ideas from those which we attribute commonly to so-called *Greek Catholics.* Among the ordinary people the notions of "popes" and of "Pope" are often confused, and in their minds the "Orthodox" are not as easily recognized as "Schismatics" as we generally assume. Happily, the simple people are quite unconscious of the importance of purely doctrinal distinctions. Hence they are willing to be guided, though they naturally cling to the traditional form of their religion as they have learned it at home. The priest, once they have confidence in his sincerity, is to them *pope*, and they accept the "apostolic succession" just as they accept the existence of God.

Meanwhile, I think it doubtful whether what we do for them will ever bring them into anything like parish unity. We may, however, succeed in creating a friendly trust in our ministry, which will enable us to give them the last sacraments and to hold those who present themselves for marriages to be contracted in church. They may be Greek Uniates or schismatics. But I shall have more to say when I return, for so far my efforts have been only tentative, though I am now assured of the goodwill which these foreigners accord to the priest whenever he approaches them in a friendly way.

The experience I have gained from these miners has enlarged my sympathy for them, and I am grateful for the opportunity given.

Your Grace's faithful servant in Xt,

G. MARTIN.

[TO BE CONTINUED]

Analecta

SACRA CONGREGATIO CONCILII.

De Sacerdotibus Magisterii Munus gerentibus in Publicis Scholis

DECRETUM.

Cum plures locorum Ordinarii postulavissent ut peculiaribus quibusdam normis sacerdotum disciplina, qui in publicis scholis docent, regeretur, haec Sacra Congregatio in plenariis comitiis diei 15 Ianuarii huius anni decrevit servanda ea quae sequuntur; quae quidem SS. D. N. Pius Divina Providentia PP. XI, in audientia die prima mensis Februarii ab Emo Cardinali huius Sacrae Congregationis Praefecto habita, rata firmaque voluit eademque publici iuris fieri mandavit.

I. Sanctae Sedis praescripta de clericis et sacerdotibus publicas studiorum Universitates vel scholas Normales, quas vocant, frequentantibus, firma maneant; praesertim vero ea quae Litteris Secretariae Status diei 20 Novembris 1920 praecipiuntur, adamussim serventur.

II. Sacerdotes, etsi magisterii titulum consecuti, adstricti, uti antea, suae quisque dioecesis servitio manent; proprioque Ordinario subiiciuntur.

III. Curent Ordinarii ut hi sacerdotes docendi munus obeant in sua dioecesi, praesertim in sacris clericorum Seminariis vel in privatis scholis.

IV. Sacerdos, huiusmodi munus atque officium in publicis scholis ne petat neque acceptet sine explicito Ordinarii sui consensu; qui quidem consensus est natura sua revocabilis.

V. Ordinarius, graviter onerata eius conscientia, consensum ne concedat nisi iis qui pietate et doctrina excellunt, quique tum alumnis tum ceteris magistris privatim et publice exemplo sint.

VI. Ordinarius permittere poterit ut sacerdos diocesanus in aliam dioecesim magisterii exercendi causa se conferat, ea tamen lege ut susceptum munus ad nutum tum Ordinarii proprii tum Ordinarii loci retineatur. Itaque Ordinario in dioecesis servitium illum revocanti et Ordinario loci illum dimittenti, quocumque praetextu remoto, sacerdos parere tenetur.

VII. Ordinarius ne sinat ut sacerdos suae dioecesis in alia dioecesi magisterium ineat, nisi prius de re loci Ordinarium monuerit eiusdemque veniam obtinuerit.

VIII. Sacerdos in aliena dioecesi magisterium initurus sine mora loci Ordinarium adeat, quem, iuxta can. 94 Codicis iuris canonici, ut Ordinarium suum, usquedum eo in loco commorabitur, habere, eiusque vigilantiae auctoritati et correctioni se submittere debet.

IX. Ordinarius vero loci poterit:

(*a*) praecipere, iusta de causa, arbitrio et prudentia eius aestimanda, ut sacerdos alicui ecclesiae sit addictus;

(*b*) statuere ut idem sacerdos peculiari vigilantiae Vicarii foranei vel parochi aliusve sacerdotis subsit;

(*c*) exigere ut sacerdos referat in qua domo habitualiter commoretur et quibuscum personis cohabitet; vetare ne mulieres, de quibus suspicio esse possit, apud se retineat et quoquo modo frequentet; iubere, si id necessarium aut opportunum Ordinarius iudicaverit, ut penes aliquam religiosorum sodalium domum a se designandam degat;

(*d*) vetare ne docendi munus in scholis, quas vel solae puellae vel puellae simul et adolescentes celebrant, suscipiat; neve puellas privatim doceat atque instituat;

(*e*) praecipere ut omnes et singulas obligationes communes clericorum servet; praesertim vero, ut collationibus seu conferentiis ad casus de re morali ac liturgica solvendos intersit; ut adiuvet parochum loci in religiosa puerorum institutione; ut diebus festis de praecepto brevem Evangelii aut alicuius doctrinae christianae capitis explanationem habeat in Missa quam, fidelibus adstantibus, celebrat;

(*f*) monere, corripere et, si casus ferat, congruis poenis, ad normam sacrorum canonum, sacerdotem afficere, si a recto tramite deflexerit.

X. Ordinarius loci, cuiusque anni scholastici expleto cursu, Ordinarium sacerdotis certiorem faciat de eiusdem vita et moribus.

XI. Sacerdos magister e loco per notabile tempus discessurus Ordinarium eiusdem loci commonefaciat; ferias vero aestivas initurus suum eidem obsequium praestet; in dioecesim vero reversus, se sistat Ordinario suo eiusque mandatis fideliter obediat.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria Sacrae Congregationis Concilii, die 22 Februarii 1927.

D. CARD. SBARRETTI, *Praefectus.*

L. * S.

✠ Iulius, Ep. tit. Lampsacen., *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

14 June, 1926: Monsignori Thomas J. Leonard, John J. Oppel, James F. J. Flynn, John M. Kiely, Thomas Avery Nummey, Joseph V. S. McClancy and John B. Gorman, of the Diocese of Brooklyn, Privy Chamberlains supernumerary of His Holiness.

17 September: Mr. Louis Peters, of the Diocese of London, Canada, Knight of the Order of St. Sylvester, Pope.

14 January, 1927: Monsignor Thomas J. Walshe, of the Archdiocese of Liverpool, Domestic Prelate of His Holiness.

17 January: Monsignor Alphonse M. C. Broens, of the Diocese of Green Bay, Domestic Prelate of His Holiness.

18 January: Monsignor Philip O'Doherty, of the Diocese of Derry, Honorary Chamberlain *in abito paonazzo.*

10 February: Mr. Nicholas Peter Young, of the Diocese of Brooklyn, Knight of the Order of St. Gregory the Great, civil class.

21 February: Mr. Charles Stoner Lusk, of the Archdiocese of Philadelphia, Privy Chamberlain of Sword and Cape, supernumerary of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF THE COUNCIL issues a decree concerning clerics and priests who teach in non-Catholic universities or normal schools.

ROMAN CURIA announces officially some recent Pontifical appointments.

THE PRIEST AND ACADEMIC DEGREES.

(COMMUNICATED)

In my day, it did not matter. We were turned out of the seminary upon finishing four years of theology; some, less. It was the very rare priest who had a degree; one who had studied abroad or one who was destined to teach in a major seminary. Up until ten or fifteen years ago, it was much the same. One had to know a certain amount of theology, possess a certain amount of tact and a bit of common sense. This latter was to cover all emergencies.

A young man in my parish has finished two and a half years of theology in a secular seminary. Due to circumstances at home, it has become necessary for him to drop out of school for a year. He called on me recently. Time was hanging heavy on his hands. The support he was called upon to give was moral, rather than financial. Just what should he do to employ his leisure time? I suggested that he might do substitute teaching in one of our local high schools. It would be good practice for him—to stand before a class. My word with the principal would stand him in good stead.

He returned a day or so later—with the regrets of the president of that school. Without a degree, the young man could

not teach. The standing of that school with the North Central Standardizing Agency would suffer if any of their professors did not have a recognized degree.

Rather an anomaly, I thought. A young man, more than ordinary in intelligence, educated far better than any other instructor in that particular school, who in a year and a half would be teaching from the pulpit, was not fitted to stand before a high-school class.

Two things astonished me. First, that with these accomplishments he would not be allowed to teach. Second, that he had no degree.

"And even if I did have a degree," he said, "that wouldn't help any. You have to have at least fifteen credits in Education to qualify under the rulings of the North Central."

"Didn't you have anything in that line?" I asked. "We didn't when I studied, but that was eighteen years ago."

"Absolutely nothing. The closest I ever got to Methods, and Observation, and Administration and the like was hearing my sister, the Dominican, talk about them."

My second recommendation was that he take a few classes at a local college and have them accept his seminary work as sufficient for a degree. He called on the registrar and reported back to me. After much talk and figuring it was decided that he lacked 24 credit hours of an A. B. degree. With a full schedule of classes for a semester, plus a summer course, he would be eligible for a Bachelor's degree. He could register in the senior class—the equivalent of saying that in five and a half years he had done three years of college work. His one year at an accredited college, two years of philosophy, and two and a half years of theology, totaled up to three years of scholastic work.

My young man was educated but not "degreed". And, mind you, the lack of credits was not in mathematics or science but in history. This, despite the fact that he had had church history for four hours a week for the past two and a half years, plus a year of Old and New Testament history and a year of the history of Philosophy. And Latin, he could take a course in that—despite two years of it at the seminary and all the major branches in both philosophy and theology were done in Latin. Then, he didn't have enough credits in Evidences of

Religion. I laughed outright. They would overlook this, though.

What price a degree? Rather a stiff one, and I don't blame him for not registering as a senior student.

The Chairman of the Educational Department of the N. C. W. C. has on more than one occasion called notice to the need of an educated clergy. The days of brick and mortar priests are over. Generally, the material church is well-builded. The priests of to-day and to-morrow will be looked to to aid more as leaders in the field of education. In an age when education is the desideratum of all, the priest will not be expected to lag behind. In the vanguard he will be sought. If he be not there, the knowledge which should be found at his lips, will be found elsewhere.

Let it be understood that a mere degree is not synonymous with education. The fact is unquestionable, though. Most people look for an educated man to have an academic degree. Something tangible is expected—in the form of two or more letters interspersed with periods—of a man who has studied for twelve years. A degree is impressive; no one denies that. "It is something to be able to sign oneself A. B.", is a statement that is not empty of meaning.

The number of our Catholic lay people who are finishing college is on the increase. Some—one might lay it to their youth, or mayhap intellectual pride, begotten of the thrill of being a "degreed" man or woman—might be inclined to look down on a clergy wofully lacking in this line. Their action would be hard to justify. One could imagine St. Paul, in his becoming "all things to all men", stretching that "all" to include an academic degree.

This appeal for a clergy with degrees would be mercenary indeed if it demanded degrees without sufficient work. But, what seminarian in our country doesn't carry at least twenty hours of classes a week? The ordinary university expects sixteen hours of work a week. And, one could hardly say that the work could not be credited in such a way as to justify the bestowing of degrees? The science and mathematics credits are acquired before entering the major seminary. The philosophy course surely carries enough subjects to make up the sum of credits required.

The dean of the Graduate School of one of our large Mid-Western universities has told me that there is no reason at all for our secular theological seminaries not conferring degrees. Their variety of classes warrants it; their standards are on a par with other schools; their faculties possess recognized degrees; their enrollment is sufficient. With these, our seminaries could be accredited with any standardizing agency.

In the Archdiocese of St. Paul a Normal School for nuns has been recently opened with an enrollment of two hundred and fifty. This is one of the outstanding achievements in the field of Catholic education. It will be a matter of time only before these many nuns shall have degrees. Elsewhere, the work done by our Sisters with this end in view: a Catholic teaching body not only as well-educated as any secular body but as well-"degreed"—has been going steadily on for years.

Is is to come to pass that the leaders of the flock are to bring up the rear in this field?

HERBERT LULL.

Comment.

The value of recognized academic degrees for all who claim the right of teaching in our schools, notably of secondary or higher education, is being more and more emphasized under our civil service system in all its departments. Although Catholics maintain their separate schools in order to safeguard the moral and religious training of the young, they must be prepared to meet the demands of fitness which our government makes upon those who claim protection and public employment under its laws. Hence the wisdom of preparing our teachers in religious institutes of education to show their equality intellectually, in the academic and secular branches of education, to the public school teachers who are authorized to prepare our youth for the duties of citizenship.

Since the clergy stand for the rights of Catholic education and its direction in our schools, under the protection of a civil constitution, it is not unreasonable to exact a test of fitness from them when they demand the privilege of teaching in public. Our leaders have foreseen this, and in the greater number of our theological seminaries the test of academic degrees is being made obligatory either before admission into the departments

of philosophy and theology or by a method of monthly examinations which would be recognized under the state law as conferring the right and title of academic degrees. Where that has not yet been done it is for the head of diocesan administration to provide the means which place the priest as teacher on an equal footing, in all civil relations, with the teachers of higher institutions of learning throughout the country.

APPROVED CONFESSOR OF SICK NUNS.

Qu. If a visiting priest, who has the faculties of hearing the confessions of women in his own diocese, is called upon to hear the confession of a very sick nun, may he, without obtaining the faculties of the Ordinary of the place in whose diocese he is called upon to hear the confession, administer the sacrament of Penance, licitly and validly according to Can. 523?

Resp. This difficulty seems to have escaped the commentators generally. As I see it, it is this. May the priest who is called to hear the confession of a sister who is seriously sick, be a priest who comes from without the diocese or who has jurisdiction from some bishop other than the Ordinary of the place, or must he be a priest approved for the confessions of women within the diocese, i. e. must he have received jurisdiction from the local Ordinary.

The only author, out of many whom I have examined, to touch this is Aertnys (II, 377). He calls attention to the fact that in the two consecutive Canons (522, 523) a different "modus loquendi" is adopted. In 522, speaking of the confessor of a sister who confesses in a church or oratory, the Code says he must be "ab Ordinario loci pro mulieribus approbatum". In 523, speaking of sisters who are seriously sick, the confessor must be "quemlibet sacerdotem ad mulierum confessiones excipiendas approbatum". The clausula "ab Ordinario loci" is omitted in the second case, advisedly—so it would seem. This is made more significant by the fact that in the decree "Cum de Sacramentalibus" (3 February, 1913) on which these two canons are based, the expression used was "ab Ordinario approbatum". In the Code, this has received an addition in C. 522, i. e. "ab Ordinario loci approbatum"; it is left unchanged in C. 523.

On the old axiom, "Quae voluit, legislator expressit; quae non expressit non voluit," the confessor who hears the confession of a sister who is seriously sick, needs only jurisdiction from "a" bishop, and not from the local Ordinary. This offers the gradation for the confessors of sisters:

in periculo mortis—quemlibet sacerdotem.

graviter aegrotans—quemlibet sacerdotem ad mulierum confessiones excipiendas approbatum.

ad conscientiae tranquillitatem (522)—quemlibet confessarium ab Ordinario loci pro mulieribus approbatum.

P. Pruemmer (*Manuale Juris Can.*, Qu. 190) in a footnote ventures the opinion that in the proposed case the jurisdiction of the Ordinary is required, but assigns no reason for his opinion.

PATRIOTIC ASSOCIATION IN RELIGION.

Qu. Veterans of the Great War, who are organized in an association of comradeship, have adopted the rule, in some places, of holding an annual commemorative church parade and service. 1. Is the practice of Catholics and non-Catholics uniting in such a service and alternating annually between Catholic and Protestant churches for this purpose, tolerable? 2. Is it allowable to have a burial service according to a ritual of the said association read by a Protestant or a Catholic veteran, immediately after the priest has read the regular service at the grave?

Resp. The close association in business and social life of Catholics with those who have weak religious convictions or no convictions at all occasionally taints Catholics with lax views on religious tolerance. Living amid so much indifferentism, a Catholic is tempted to yield even in essentials to escape the stigma of being considered intolerant. This is particularly true when it is suggested that all religious differences be merged on the common ground of patriotism.

1. It may prudently be feared that the uniting of veterans in a Protestant church for the purpose of holding exercises, even though the exercises be purely patriotic, will eventually tend to foster indifferentism in religion. If the gathering were under the auspices of a civic society, or if it were a social organization composed of members of various creeds, the in-

congruity of holding the services in a church would be apparent. Just as patriotism is not the property of any particular religion, neither should meetings of a patriotic nature that are participated in by members of various creeds be held in a church which has been dedicated for the purpose of rendering a distinctive mode of service to God.

It is true that the mere entrance into a Protestant church is not forbidden, since it does not of necessity imply any "communicatio in sacris", and it is possible that nothing will be said which will affect the religious beliefs of the hearers. The underlying idea, however, is that all shall worship together, and forget religious differences, that a certain recognition be paid to the religious beliefs of each other, and thus the danger of spreading religious tolerance in the wrong sense is always present.

In annual patriotic gatherings the service is either wholly civic and patriotic, or it has a religious character. If it is wholly civic and patriotic, it should be held in the open air or in a public hall or theatre. No reasonable objection then can be made, even if a minister is called upon to speak or offer prayer (Kenrick, II, 35).

If the service has a religious character (as it surely will have in the Catholic Church) the rotation between churches would be calculated to encourage indifferentism, and thus endanger the faith of Catholics and should not be sanctioned. The veterans who attend take an active part in the service; as a matter of fact they are the reason for the service. A Catholic veteran attending makes himself an integral part with those who worship God in a way he considers false. His case is different from that of a Catholic who attends the funeral of a Protestant. The latter attendance is purely passive and intended to show regard for the individual and not for the church to which he happens to belong. Even if no religious rites are held, some sort of recognition is implied; otherwise there would be no desire to have the services rotate, from one church to another.

2. According to the Roman ritual the burial service ends just before the body is lowered into the grave. It is the opinion of liturgists (e. g. DeHerdt, III, 239) that it is permissible to add further ceremonies in accordance with local custom, provided that they are not superstitious and do not imply any-

thing at variance with Catholic belief or practice. Thus it is a custom to recite prayers in the vernacular at the close of the ritual service. It is also customary for the priest to remain until after the body has been lowered, and to scatter earth over the coffin, reciting "Memento homo" etc. These customs are praiseworthy and to be commended, as they are in conformity with Catholic belief and imply nothing superstitious (Walpelhorst, 309, n. 6).

The same cannot be said with regard to the ritual of any secular organization. Granting that it is only in praise of the deceased, and contains nothing offensive to Catholic belief in its language, it is opposed to Catholic practice and a reflection on the Catholic ritual to allow a secular ritual to complete the burial service. Those who recite it take upon themselves the function of the clergy, by performing a ritual in a sacred place such as is the cemetery. The burial service contemplates the deceased not in any public or civil capacity, but as a member of the Church, of the communion of saints. The recitation of a secular ritual over the remains carries into the sacred precincts of the cemetery a note of secularism which should be reprobated. It is opposed to the canon which forbids the introduction into cemeteries of anything that is foreign to Catholic faith and devotion. Such a ceremony, if unobjectionable in itself, should be carried out in the house before the body is brought to the Church.

PROCESSION OF CORPUS CHRISTI IN THE EVENING.

Qu. Is there any restriction regarding the Procession of which the Ritual speaks as taking place after the solemn Mass on the feast of Corpus Christi? It is not a feast of precept, but the Ordo states that for the people of the United States the celebration of the solemnity *una cum Processione SSi.* is transferred to the following Sunday (19 June). My predecessor always had the procession out in the open air when weather permitted.

With the customary lengthening of the day during the summer it would be a means of getting a larger attendance, and at the same time an increase to devotion if we could have the procession and a short sermon in the evening. There ought to be a sermon of course at the late Mass; but the evening service could be made to strengthen the faith in the Holy Eucharsit and serve in explaining the devotion to the Sacred Heart. Have our Bishops the right to dispense from

the procession after Mass, or may a pastor assume the responsibility of interpreting the ritual for himself in this instance?

Resp. The Canon Law (Canon 1291) which leaves it to the prudent judgment of the Ordinary to arrange for the harmonious carrying-out of the Corpus Christi procession, in places where there are several churches whose clergy and people might combine for the same, also indicates that the time and manner of the celebration may be altered to suit the circumstances in local parishes—"Ordinarii loci est dies, horas ac vias praestituere quibus suam quaeque processionem agant."

PHYSICAL DISABILITY AND SAYING MASS.

Qu. I have been the pastor of a small village church for many years. As age is creeping on, I am at times troubled with rheumatism, so that if I say Mass, I am obliged to use a cane in walking from the sacristy and ascending the steps of the altar and to rest my arms upon the altar for support most of the time. For this reason I have frequently omitted Mass during the week, fearing that the mere "causa devotionis" would not justify this material irreverence. Is such disability sufficient reason to disqualify me from celebrating.

SENIOR.

Resp. There seems to be no valid reason why "Senior" should deprive himself of the consolation of daily Mass. His physical defects are not such as would be incompatible with the necessary decorum of the Holy Sacrifice. Vermeersch (*Theologia Moralis,* Vol. III, No. 330) says: "Licite celebrat qui sola leviora, praesertim in loco privato, omittere vel mutare cogitur. In loco publico, opportet ut testes conscii sint impedimenti." St. Alphonsus (VI, 402) quotes from Gobat as examples of such disability, inability to elevate the host, need to rest both arms on the altar, and need of a cane.

It seems unlikely that the cause of Senior's deviation from the rubrics should be unknown in a parish of which he has been the shepherd for so long a time.

In cases of more grave disability, recourse is to be had for dispensation (e. g. to say Mass habitually while seated, or by means of an artificial hand, etc.) to the Apostolic Delegate or the Holy See through the local Ordinary, unless the latter has special faculties for the purpose.

CHILDREN'S CONFESSIONS UNDER RESTRICTION.

Qu. In leading the children of our parochial school periodically to make their confessions the Sisters here have been in the habit of dividing them into groups so that a nearly equal number may be received by the four confessors who occupy the different confessionals in the church. It saves time and divides up the labor of hearing. But is it fair to the children, even when they are told that they may exchange places among themselves by previous arrangement?

Resp. Like all other sacramental functions in which the conveniences of the minister, instead of the recipient's needs, are chiefly consulted, the method is apt to do a great deal of mischief. The Church intends to lighten the burden of confessing for the sinner, as is shown in all her laws and directions. The incident of labor is the duty of the shepherd. There are sheep, and especially lambs, who have their feelings, attractions, sensitiveness and prejudices. To urge them even indirectly, to make a confidant of a particular person who happens to be a priest and confessor, is to open a way to insincerity, or at least reserve, which the child's realization of the mother-heart in the priest is supposed to exclude or prevent. Children do not necessarily fail in reverence for the priesthood when they express repugnance to open their hearts to individual confessors whom as priests they obey; and they should be allowed the fullest liberty in the choice of confessors by their superiors who are not supposed to misunderstand, as if they were jealous, or see therein an unjust call to unnecessary labor.

BAPTISM AND THE EUCHARISTIC FAST.

Qu. The Roman Ritual ordains that adults, immediately after having been baptized (assuming that they have been fully instructed), should attend Mass and receive Holy Communion. In the administration of Baptism the priest gives to the neophyte a portion of salt to eat. Does not this, though a symbolical act, break the fast required for Holy Communion?

Another thought that occurred in reading the rubric is: does the word *statim* necessarily mean *immediate post*? Might not a convert be baptized in the evening, and then receive the First Communion the next morning at the Mass?

NEO-SACERDOS.

Resp. The ritual authority prescribing both acts evidently does not consider them as conflicting. The S. Congregation de Prop. Fide (16 February, 1806: Ad Vic. Ap Tunk. Orient.) answered the question by stating that the breaking of the fast in the case is not real but apparent. In doing so it uses the word "videtur". Other authorities argue that to break the fast means to eat or drink. Whether the tasting of salt is eating may be questioned. In any case the legislator is here also the interpreter.

Moreover it is quite in harmony with the juridical usage in Canon Law, as Neo-Sacerdos assumes, to understand the term *statim* in the wider sense, as allowing a reasonable interval. On this point it suffices to quote from Vermeersch-Creusen, *Epitome Juris Canonici,* tom. II, n. 39:

"Deceat quidem per se caerimoniam baptismi adultorum sacrificio missae et s. communione compleri, sicut habet ipsum Rituale Romanum t. II, c. 4, n. 51; urgentes tamen excusationes non requirantur, nisi ut *diu* utrumque differatur. Vox *statim,* enim, in jure intervallum duorum vel trium dierum permittit. Praeterea ipsum jejunium, communioni necessarium, proprie non praecipitur. Itaque usus non erit improbandus baptizandi vespere adultos qui postridie Missae assistent et sacra dape reficiantur. Usum admittit quoque AUGUSTINE quamvis vocem *statim* sumat quasi sit *immediate.*"

UNDETERMINED STIPENDS FOR MASSES.

Qu. A man died lately providing in his will that his property, after bequests were executed and lawful debts were paid, should be converted into money for Masses for the repose of his soul and the souls in Purgatory.

During his life the man in question came occasionally to have a Mass offered without specifying whether *low* or *high* and always gave five dollars as stipend. He very seldom if ever attended church. Now these three questions arise: (1) Are the Mass stipends to be taken at one dollar each, the regular stipend for a low Mass? or (2) can high Masses be sung for the intention mentioned? (3) Could a five-dollar stipend be taken for a low Mass? There never was any specification of high or low Mass, either in the will, or when he personally requested a Mass while he was living. Some hold no more than one-dollar stipends may be taken.

Resp. The determining element in a Mass stipend is the will of the donor. When a person leaves a sum of money for Masses, without specifying the number, it is necessary for the beneficiary to interpret the intention of the donor with regard to the amount of the stipend for each Mass. In the lack of any knowledge with regard to the intention of the donor, the number of Masses must be reckoned according to the stipend established by law or custom in the diocese.

To make this a universal and iron-clad rule would frequently be opposed to the intention of the testator. He may desire to benefit the priest who shall say the Masses, but may not wish to descend to details in bequeathing the money. It is legitimate to presume that he desires to donate the same amount as a stipend that he was accustomed to give during life. The Code allows a priest to act on this legitimate presumption (canon 830) in estimating the amount of the stipend. It permits him to interpret the wish of the donor, which was unexpressed but legitimately deduced from his former actions. The latitude allowed the priest by this law in this matter becomes more evident when we compare canon 830 with canon 463 § 3. In the latter canon the priest is not allowed to act on presumption; he can retain the excess over the diocesan tax only when he has certain and definite evidence that this excess is intended for himself.

"Sacerdos" is free to say as many Masses as the diocesan stipend will allow, or he may take a stipend of five dollars for a high Mass or a low Mass, according to the legitimate presumption that this is in fulfilment of the unexpressed intention of the donor.

"CULTUS DISPARITAS" OR "PRIVILEGIUM PAULINUM."[1]

To the Editor, THE ECCLESIASTICAL REVIEW.

With interest I read the matrimonial case discussed by the Rev. J. Simon, O.S.M., in the January issue of your esteemed REVIEW. Having had experience with similar cases, I take issue with the solution which the author stated as a final argument in the adjudication of the matrimonial court represented by him.

[1] This communication appeared in the March number, but with a "not" omitted in one of the sentences, through the proofreader's oversight.

The declaration in a matrimonial case such as the one under consideration must be founded on proofs drawn from original documents or their equivalents in the form of affidavits sworn to by competent witnesses. No plaintiff may be a witness in his own cause except in the sense that his declaration may be accepted to corroborate testimony already given by duly sworn witnesses. Even though the plaintiff's statement be made under oath, as in the present case, it remains a mere declaration, not a proof, and even this declaration as corroboratory evidence may be taken only from the time he has the use of reason and is capable of testifying in his own regard.

When it is claimed that a marriage already contracted is invalid by reason of *disparitas cultus,* the petitioner is obliged to prove with moral certainty at least, that one spouse was baptized and the other unbaptized. If any reasonable doubt remains, the marriage may not be pronounced invalid according to Canon 1014: "matrimonium gaudet favore juris; quare in dubio standum est pro valore matrimonii donec contrarium probetur". The Church wisely legislates against the danger of declaring put asunder what God hath joined together.

To illustrate this danger a case may be cited with which I recently had to deal. The petitioner solemnly swore before a notary that he had never been baptized. Because his parents were dead and no one could be found to substantiate his declaration, it was rejected. Having the date and place of his birth, I secured from a municipality of Denmark an original document proving that he was baptized in the Lutheran Church of that place. Had our matrimonial board given a decision as in the Harnt-Claff case, it would have declared, *relate ad matrimonium,* a man unbaptized who in reality was baptized.

Even the fact that Mr. Harnt was in good faith does not affect the case and the Defensor Vinculi is obliged to enter an appeal against it.

EPISCOPUS.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The science of scriptural introduction, especially in its apologetic aspects, is a very progressive branch of theology. To be sure, the revealed truths of inspiration and its effects, the laws of hermeneutics, and certain norms, both general and particular, established by the magisterium of the Church, form a large element which must always remain fairly constant. But on the other hand, there is not a branch of human science which may not be brought to bear, profitably and at times decisively, on that still more extensive field of biblical science which remains open to critical opinion. Foremost in their influence on this vast sphere of inquiry stand philology, history, chronology and archaeology; the other sciences, if less frequently in demand, are by no means negligible. Yet all of these subjects are in constant state of progress, correction and augmentation. Hence the necessity, which even the average priest cannot always escape, of access to what can be reasonably trusted as the latest data commonly admitted as certainties. Even the preparation of an ordinary sermon may at times arouse a sense of such necessity. We do not, of course, allude to a mere striving after originality in expounding Holy Scripture from the pulpit,—to that following afar off of non-Catholic models which would make an inviolable rule of saying, at all hazards, something that no one else would think of, and which only too often causes the obvious teaching of some passage of the Word of God to be passed by in favor of observations not worth the time of either the preacher or his hearers. On the contrary, it is precisely in the conscientious effort to set forth the unchanging truth in the manner most clear and convincing to one's own age, that the preacher desires the guidance of the latest stable fruits of research. The knowledge of some Palestinian custom might illuminate the whole of a parable through the opening of a single phrase. The time and place at which a discourse of Christ was delivered; the date of a letter of St. Paul, and the character and contemporary circumstances of its destined recipients; the scope of an entire context as bearing on its primary message;—above all, the present attitude of

the Church on some principle of exegesis itself, and the question how far it may be applicable or binding in a present instance;—these are matters whose value was made clear to us in our seminary course. And there, no doubt, we could be sure that the explanation delivered was the last word on the subject; but that was years ago! Is there perhaps a still better explanation available now?

One cannot subscribe to a dozen technical magazines and possess oneself of twenty or thirty new commentaries annually, even were there time to read them. Good compendia of scriptural introduction are the only alternative. In so far as these can be made to solve our occasional questions or guide our personal study, it is naturally of prime importance that they should proceed from authors of the highest competence and repute. Only in such case will the latest opinion on some disputed point be worthy of confidence from the viewpoint of both faith and science.

Happily the issue of a complete treatise on scriptural introduction by the faculty of the Biblical Institute will soon make accessible to every priest the latest teaching of the most unquestionable authority in the Church. The first volume, covering general introduction, has just reached completion.[1] The Institute's excellence in typography is familiar to all readers of its publications, and is even improved upon in the present volume by a type of more medium height and at the same time of more legible form. Under a uniform and consistent plan of the whole subject, the separate treatises are the work of the various authors considered most competent to present them. After a brief foreword by Fr. Vaccari, S.J., and a list of abbreviations, the volume opens with a few pages of "notiones praeviae" concerning the Bible. The subject of the Canon is then discussed in 55 pages by Fr. Ruwet, S.J., and an appendix of 49 pages on the apocryphal writings is added by Fr. J. B. Frey, C.S.Sp. Five pages of reproductions of ancient documents on the canon conclude this treatise. The second section, in which Fr. Vaccari treats the complicated subject of the text of Holy Scripture, covers 116 pages and an appendix of several pages of phototyped specimens of ancient biblical manuscripts. The

[1] Institutiones Biblicae scholis accommodatae. Vol. I: De S. Scriptura in universum. Romae, e Pontificio Instituto Biblico, 1927.

brief summaries of historical data and the criticisms of the relative value of ancient sources included in this treatise have the merit of proceeding from a ripe scholar and acknowledged judge of the questions involved, though the same might be affirmed in due measure of any other portion of the work. The third section, completing this first volume now at our service, deals with interpretation, and is twofold: a history of exegesis in 52 pages by Fr. Vaccari, and a treatise of 137 pages on hermeneutics by Fr. Fernandez, S.J. There are also, of course, indices to the matter of the volume. We note that on the price of single copies (30 lire) a thirty per cent reduction is allowed to seminaries purchasing at least ten copies. Undoubtedly this work will set the standard in its own sphere for years to come, and its possession and mastery must prove a precious investment.

To speak of scriptural introduction is to be reminded that the excellent work of Fr. Höpfl, O.S.B., has just reached a second edition.[2] Both paper and print seem to have been improved; certainly a more legible page is presented, and one which admits just enough increase in the quantity of its matter to improve the whole treatise by the needed additional touches, while keeping each of the three volumes well within the limits of its original bulk. Readers of the first edition will need no assurance of the impartiality and clearness with which Fr. Höpfl presents both sides of controverted questions and enumerates all the important opinions which have constituted the steps of their history. His almost incredible conversance with the literature of every part of his subject is also an outstanding feature, which would make the work worth possessing for its bibliography alone. It is in both of these features as duly amplified by recent literature, rather than in any substantial addition or modification, that the second edition enlarges upon the first. Some additions that arrest attention are, for example, a page or two on the history of the term "canon" and the formation of the Old Testament Canon; a paragraph on the criterion of the inspiration of the New Testament; two additional pages on the general criterion of canonicity; about

[2] Introductionis in sacros utriusque Testamenti Libros Compendium. P. Hildebrand Höpfl, O.S.B. Editio altera. 3 vol. Romae, Libreria Spithoever, 1925-26.

a page on the history of Hebrew script. Recent points that receive briefer though sufficient notice are, the significance of the Sinai script deciphered by Grimme, the theory of Wutz regarding the original of the Septuagint, a reference (very reserved) to Buchanan's dubious authority, and notices, in the appropriate setting, of the chronological studies of Kleber, Kugler and Ruffini. In addition to these evidences that the author has made his book serviceable to the day and hour, there are, of course, accretions to his frequent bibliographies; we may mention in particular the notice of eleven new works on the Psalms. The appendix to Volume II (Special Introduction to the Old Testament) instead of one table of the chronology of the Kings, now contains five such tables in parallel columns, and we are glad to see Kleber's name beside that of Kugler. The author's avowed purpose of correcting the errata of his first edition has been partly realized; the manuscript Or. 4445 is here correctly designated; the sign now conventional for the Hebrew letter *shin* replaces the older "sch" (but, unfortunately, not with uniform regularity). Other errata of the original edition, however, still remain: on p. 165 one reads of "Kennikott" as before; and in footnote 7 to p. 156 we are still informed of a similarity between "ain and *samech*" in the so-called square Hebrew script. In addition, the new recension introduces a number of typographical errors all its own, most frequent, perhaps, in proper names. All things considered, however, one would not call the proportion of errata excessive, especially in this mass of technical information culled from so many tongues.

Since this work is confined to introduction proper, the author (as our readers are probably aware) has given us a separate treatise devoted to the kindred subjects of inspiration and hermeneutics.[3] It is an admirable companion to the author's "Introduction", and manifests its adaptation to present needs not only by its serviceable bibliographies, but by giving due measure of attention to questions of recent or present urgency. Thus twenty-eight pages are devoted to the best discussion we have yet seen of the historical inerrancy of Holy Scripture and of the various hypotheses proposed by certain Catholic apolo-

[3] Tractatus de Inspiratione Sacrae Scripturae et Compendium Hermeneuticae Biblicae Catholicae. H. Höpfl, O.S.B. Romae, ex Typog. Pontif. in Inst. Pii IX, 1923.

gists, before the appearance of the encyclical *Spiritus Paraclitus,* to explain the relation of inspired affirmation to facts of human history. On this delicate subject, as everywhere, Fr. Höpfl's observations are characteristically temperate and just. On the question of the multiple literal sense (which, in common with the now prevalent opinion of theologians, the author rejects) the passages alleged from St. Augustine and St. Thomas are very thoroughly examined. Under the "heuristic" aspect of hermeneutics, the section on parallel passages and their use in exegesis is particularly well done. Many other features might be commended. The work, however, like all of its kind, would be the better for two more indices: an alphabetical *index rerum* and a list of the scriptural passages discussed or used in illustration. And, to say the truth, the typography might be somewhat better.

We are now indebted to the Rev. Dr. Ernest Ruffini, Consultor of the Biblical Commission, for the first and more important part of an admirable Introduction to the New Testament.[4] As "Liber Primus" it covers the Gospels, the Acts and the Johannine writings; as the first part of "Pars Secunda" it suggests the possibility that a "Pars Prima" on the Old Testament is in contemplation. In form, it is a masterpiece of typography both in taste and in analytical arrangement,—one of those books whose very appearance is attractive to the student. Its profession to place at public disposal the author's lectures delivered at the Propaganda is assuredly justified by the style, which is rather rhetorical than scientific in flavor; yet if the direct and almost familiar mode of its address seems a bit unconventional in such a work, it neither obscures the solidity of the arguments advanced by the author, nor betrays him into any extravagance. His method of approach (as announced on pp. 9-10) advances from the particular to the general:

> Quocirca a singulorum librorum origine initium capientes, eorum naturam, historiam, uno verbo auctoritatem describemus, ut deinde ostendamus quandonam in unum corpus coaluerint (*Hist. Canonis*), quomodo hoc idem corpus ad nos usque pervenerit (*Hist. Textus et Versionum*).

[4] Introductio in S. Scripturam. A Sac. Doct. Ernesto Ruffini. Pars II: Introductio in Novum Testamentum; Liber I. Romae, Libreria Francesco Ferrari, 1925.

At the same time the author promises a later treatise on inspiration and hermeneutics, a welcome announcement, one would say, in view of the helpfulness of this first portion of his Introduction. He begins by placing the whole subject in its proper light by some brief but very penetrating remarks on the true relation between critical judgment and the norms of divine faith. The treatise thus introduced leaves little if anything to be desired. Its bibliographies are less complete than those of Fr. Höpfl, with whom few, perhaps, could compete in this respect; but though references to periodical literature are somewhat to seek, the principal monographs on each subject in turn are not overlooked, especially those of recent significance. Special questions of authenticity or historical correctness attaching to classical passages are very ably treated. One might instance the Gospels of the Infancy, the passage on the primacy of St. Peter, the Trinitarian formula of Baptism. There is a long and suggestive list of the Hellenic peculiarities of Luke's diction. Nine pages are devoted to the authenticity of the Magnificat, twenty-six to the discussion of the Synoptic Problem, an equal number to the genealogies of Christ, seventeen to the census of Quirinius and thirty to the Apostolic authorship of the Fourth Gospel. The twofold text of the Acts is well discussed and clearly illustrated. There is a fine discussion of the title "Son of Man" under the Fourth Gospel and its witness to Christ's Divinity. The controversy over the Comma Johanneum is examined through ten consecutive pages, both evidence and conclusion being well and frankly stated. The work as a whole seems fairly free from typographical errors, except here and there in proper names. Of its perfect adherence to the mind of the Church it would be superfluous to speak. It is a book well worth possessing. The same author's "Chronology" may deserve mention in some future issue of these studies. If it is given him to complete the series as planned, Dr. Ruffini will have contributed indeed a valuable collection of studies to biblical science.

Just before Christmas last there came to hand one of the Palestine Exploration Fund's splendid "Annuals", a quarto monograph of xvi + 216 pages, of which only brief and wholly inadequate mention can be made at present. Ever since 1867 excavations under the auspices of this Fund have from time to

time been conducted on the Hill of Ophel, south of the Temple Rock and east of the Tyropoeon, the cumulative results of which tend increasingly to identify this slope with the site of the ancient City of David. The last consecutive operations extended from 1923 to 1925, and their history is before us in the present report.[5] An aerial photograph of the Ophel slope, two large maps in a cover pocket and several smaller plans, 26 plates and 217 illustrations accompany a narrative of fascinating interest and reveal some new discoveries of very considerable value. The expedition was jointly financed by the Palestine Exploration Fund and the *Daily Telegraph,* who were fortunate enough to secure as directors of the operations Professor Macalister and the Rev. J. G. Duncan. The site selected was a field a short distance west of the Virgin's Spring (Gihon). The excavations disclosed a considerable extent of fortifications in successive strata, the lowest and oldest of which are acknowledged as of Jebusite origin. This exposes to view remains at least as old as the earliest date computed for the Exodus; how much older, it is hard to say. The directors are of opinion that "Millo" (*filling?*), which "Solomon built" and thus "filled up the breach of the city of David his father" (3 Kings 11:27), may very probably be identified in one portion of their discoveries, the remains of a tower of evident Solomonic type occupying one end of an actual breach now visible in the older Jebusite wall. This may well have been the breach made by David in his capture of the stronghold; and it is thought that a twin tower of similar construction, occupying the other end of the gap and connected with its counterpart by a gate, completed Solomon's "Millo". Although many small remains of human culture extending from the Byzantine period even back to the neolithic age are among the incidental fruits of excavation, these ancient Jebusite and Solomonic walls are considered the most precious discovery, and it is gratifying to learn that "they have been taken over by the Government as a national monument, and their preservation is assured". Of these walls the Preface to the monograph observes:

[5] Excavations on the Hill of Ophel, Jerusalem, 1923-1925. By Prof. R. A. S. Macalister and the Rev. J. Garrow Duncan. 1926: Palestine Exploration Fund.

> Ophel saw the invasion of the Khabiri and retained its Jebusite independence after Joshua's confederated tribes had overrun Canaan, until the fateful day when David stormed "Millo" and set up his kingship in Zion. These walls saw that event; they saw the labors of Hiram's workmen on the rising ground above them, when Solomon built his palace and temple on the spot where the Haram now is, the palace now covered by the mosque of al-Aksa, the temple by the Dome of the Rock. They saw the Assyrian siege under Hezekiah and the final captivity of Judah by Nebuchadrezzar. As an annex to the enlarged Jerusalem of later days Ophel played its part, as we see from the numberless relics of Post-Israelite times that have been discovered; until finally habitation shifted from the side of the most ancient Jebus, and it became the bare hillside of stony fields, scarred by Hellenistic and Roman quarries, that it is now when the archaeologist's spade has revealed some, at least, of its buried relics.

These notes should not be concluded without some attention, however inadequate, to an uncommonly illuminating piece of research in biblical theology recently issued by the press of the Biblical Institute.[6] The author has set himself no lighter task than to trace through the whole of the inspired pages the essential elements of the notion of divine provision for the expiation of the sins of men. The treatment of so vital a subject could hardly in any case be rendered either dull or fruitless, and the ease of Fr. Médebielle's touch, only surpassed by the depth and clarity of his argument, removes the topic yet farther from any risk of dryness. The present volume is confined to the witness of the Old Testament, and its method is simply a synthesis of the historical exegesis of the subject. Of two sections, the first deals with expiation by sacrifice. It treats in succession the topics of pre-Mosaic sacrifice, the Levitical system in general, the specifically expiatory rites of this system, the notion of expiation itself expressed and satisfied by them, the great annual festival of expiation ("Day of Atonement"), the element of substitution or vicariousness in the general sacrificial system, and this same element in the expiatory rites as such. A second section examines a parallel but converging

[6] L'Expiation dans l'Ancien et le Nouveau Testament. A. Médebielle, des Prêtres du Sacre-Coeur de Jésus (de Bétharram), D. Sc. Bibl. Rome: Institut Biblique Pontifical, 1924. Vol. I: L'Ancien Testament.

line of the Hebrew doctrine of expiation, which has rarely been thoroughly discussed in its own peculiar right: the merits of the just as contributing to the sinner's hope of cleansing. The earlier witnesses to this hope are examined in the first chapter. Three chapters are justly devoted to Isaias' unrivalled picture of the Suffering Servant of Yahweh, dealing in order with the text and exegesis of the poem, the Person of the Servant, and his expiatory achievement. After a chapter on other palmary instances in the Psalms and Zacharias, the attitude of the later rabbinical theology towards the atoning merits of the just is discussed, and followed by a very thoughtful notice of the absence from the rabbinic system of all suspicion of a suffering Messiah. A final chapter sums up the conclusions of the whole treatise.

Besides the abundant references to pertinent literature which fills the author's footnotes, and the skill and conclusiveness with which he disposes of the ephemeral hypothesis that everywhere beset his progress, the value of his positive conclusions alone presents a cumulative argument for the soundness of his whole attitude which scarcely calls for defence. Sober and scholarly in every line, the picture that he draws sparkles with high lights of which the least might suggest a telling sermon in itself. Thus, he develops with masterly force the didactic symbolism of all the elements in the sacrifices of the old law: the blood in itself and in its ritual applications; the meaning of the imposition of the offerer's hands upon his victim; the sacredness of the flesh. He shows how Assyriology has rescued the Hebrew verb *kipper* ("expiate") from the Lutheran interpretation "to cover", and revealed its radical force in the notion of "rubbing off" or "wiping away". The introduction of the notion of substitutive or vicarious expiation is shown to have been an element of the doctrine from its very beginning. Perhaps, however, the ordinary student and lover of the Old Testament will feel most of all indebted to Fr. Médebielle for his exposition of that culminating theme in the teaching of Isaias where the merit of personal piety and the atoning power of blood actually meet in one unique Being, and the blameless offerer is Himself the efficacious victim. First the evasions of biassed minds are patiently cleared away from the only sound and tenable view of the Servant's identity. This done, the

author demonstrates, by thoughts drawn straight from the incontestable sense of the Prophet, the sufferer's innocence, his substitution for the guilty, his voluntary acceptance and gentle endurance of all, the union of his love with that of Yahweh Himself in this tremendous act of liberality, the divine acceptation of the offering, the "many" for whom it avails, and the undying renown to which it opens the way. Not here alone, but throughout all the work, the convincing and suggestive manner with which the subject is handled places any brief comment at complete disadvantage. The book must be read to be appreciated as it deserves. In time, let us hope, it may appear in a capable English translation; but in the meantime, any priest possessing a reading knowledge of French will find its perusal well worth his while.

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Criticisms and Notes

THE CATHOLIC CHURCH AND PHILOSOPHY. By Vincent McNabb. O.P. 1927. Pp. xvi-124. (Calvert Series. Hilaire Belloc, Editor.)

THE CATHOLIC CHURCH AND ITS REACTIONS WITH SCIENCE. By Sir Bertram C. A. Windle, M.A., M.D., Sc.D., Ph.D., LL.D., F.R.S., of St. Michael's College in the University of Toronto, Author of "The Church and Science". 1927. Pp. 152. (Calvert Series. Hilaire Belloc, Editor.) The Macmillan Co., New York.

It is neither a platitude nor an exaggeration, but simply a sober fact that the series of studies to which the honored name of Calvert has been prefixed and whereof these two booklets form a part, marks a noteworthy stage in the development of what in lieu of a more accurate term may be called the apologetic literature of Catholicism. Perhaps the reviewer himself should apologize for putting them under that category—especially as Professor Windle refuses to call his work "an apologetic", his aim being neither "to explain the findings of science nor to justify the dogmas of the Church but simply to clean up some dark corners". Possibly Father McNabb might make the same demurrer. Nevertheless, since both writers do as a fact clean up or rather light up a number of "dark corners" wherein ignorance and misunderstanding as to what is the true, the real attitude of Catholicism as an organized system of revealed doctrine, life, and worship toward the organized systems of physical and philosophical science—in so far as they do this and do it successfully, because rationally, these two books may be characterized as *apologetical*, at least in the sense that Catholic apologists will find in them allies thoroughly skilled and well equipped for the defence of the *rational* outworks of Catholic truth.

Like Mr. Belloc's treatment of the *Catholic Church and History*, of which something was said in the February issue of this REVIEW, both these essays exhibit an organic unity, together with a variety of relationships which makes it difficult, if not impossible, to give in miniature a satisfactory picture of their character. Five leading thoughts control Fr. McNabb's study: 1. The world of to-day stands sorely in need of a sane philosophy. Whether the need is greater at present than it has ever been in the past it is unnecessary to discuss and perhaps impossible to determine. At any rate it is all the more dire just now when and because it is so generally not felt and

when and because the ability of human reason to supply it is so widely denied by the very ones whose chief business it would seem to be to defend that ability. At any rate, Fr. McNabb cites abundant testimony of competent authority to the universal need of sound philosophy. 2. Such a philosophy was born in Greece more than two thousand years ago with Socrates, Plato, Aristotle. 3. The early Church assimilated from Greek wisdom what she found helpful for the exposition and defence of the deposit of Truth entrusted to her by Her divine Founder for propagation. 4. She and she alone preserved that wisdom throughout the Middle Ages and into and across modern times. 5. Just as that wisdom found no abiding home with medieval Islam or with Jewry, neither was it received by the fathers of modern philosophy. On the contrary, the scorn which Bacon, Descartes, Kant and their followers felt for Aristotle is too well known to require verification.

In Fr. McNabb's treatise these central ideas are set as a framework in a wealth of historic fact and a fulness of literary culture that give to the harvesting of them solid food for the mind and a delight for the esthetic sense. But let it not be thought from this that he has issued a plea *pro domo sua*. Philosophy he defines as *organized and supreme common sense* (p. 3). Common sense is sane, sober, unemotional, and withal human: organized by reason yet assigning and maintaining a place for will in the building of and in the completed structure.

As Mr. Belloc, the editor of this series, remarks in his introduction to the second volume above, "that a contradiction between the Catholic Church and physical science should be supposed to exist is one of the most astonishing psychological phenomena of our time". Obviously those who maintain the existence of the alleged contradiction—because they either do not see the personality of the Church from within or because they confound "science" with the unproven assertions of sciolists—will be in no wise astonished at the alleged supposition. Nevertheless *we* know that the impression exists, that it is widespread, and that it has again and again "to be met with patience" (p. 9).

This Professor Windle proceeds to do in the book above. He first makes a plea for clearness and accuracy in the controversy, and after pointing out the sources of the erroneous impression, he lays down certain cautions as to method, the boundary lines of science, the sphere of doctrinal authority, and the attitude of the Church toward Biblical interpretation. He then takes up one by one the more or less prevailing charges—charges made popular by the Drapers and the Whites—against the Church in certain domains

of science—particularly Cosmology, Biology, and Anthropology. Dr. Windle covers ground which he has repeatedly explored and mapped out in previous publications, notably in his larger work, *The Church and Science*. His present treatment of the subject is pointed, pithy, direct. Though brief and relatively condensed it is perfectly luminous and readable.

In the closing chapter reference is made to some of the phenomena of Lourdes—those extraordinary events which on the one hand are proven by unimpeachable testimony to exist and yet for which neither medical science nor psychology has been able to offer a satisfactory explanation.

Of both these books and indeed of the Calvert Series as a whole it may be said in the first place that their dominant note is what the French call *actualité* — timeliness. They are conceived and wrought out with intimate consciousnss of the actual atmosphere of modern thought; they feel the temper of the mind of to-day in regard to their respective themes. They are not mere collections of stock proofs or venerable solutions of difficulties. Where they traverse familiar ground they do it with an alertness that lends to the old the freshness of the new. Secondly they are wholesome in spirit and manner. Fr. McNabb defines philosophy, as has been said above, to be "organized and supreme common sense" (p. 3). Perhaps the best that could be said of his own work is that, *mutatis mutandis*, it is pervaded by the truth and the force of this definition. And again *mutatis mutandis*, the same may be said of Professor Windle's treatise. Intelligent Catholics generally, but especially young men and women attending non-Catholic colleges, should read both these books and should make it a point to circulate them widely.

PROBATION AND DELINQUENCY. Edwin J. Cooley, Chief Probation Officer, Court of General Sessions, New York City, Catholic Charities of the Archdiocese of New York, 477 Madison Avenue.

This volume of 544 pages represents the results of an experiment covering two years, conducted by the New York Catholic Charities in dealing with criminals eligible for probation. Mr. Cooley obtained a leave of absence from his Court duties and took charge of the Probation Bureau of the Catholic Charities Office. The aim was to try out all of the "potentialities of probation functioning under favorable conditions with adequate equipment, resources and personnel". The New York State Probation Commission states that the work done by the Bureau was "the best probation work for adult

offenders to be found in the United States". The National Probation Association states that the experiment "represents the most promising forward step in the extension of real probation service that has been made in recent years". It is described further as a "signal contribution to the probation movement and to public welfare".

The experiment had the cordial approval of His Eminence, Cardinal Hayes. It was carried on with the coöperation of the Reverend Robert F. Keegan, Secretary for Charities to His Eminence. The Report is a publication of the Catholic Charities of the Archdiocese of New York.

Our American priesthood may not be indifferent to the problems of crime in our national life. Crime is a menace to society and a spiritual tragedy. No priest who loves souls and seeks earnestly to promote the Kingdom of Christ may be indifferent to the spiritual aspects of crime. No priest who loves his country and wishes it well can as a citizen remain indifferent to the social implications of crime. Every priest should feel stirred to do his utmost to understand all of the factors of crime and to have a sympathetic knowledge of methods of dealing with it. If these truths are axiomatic Mr. Cooley's volume should be studied carefully by all priests.

There are three features of clerical training and practice that occur to mind as these statements are made. We are inclined to confine ourselves to the theological definition of crime or sin in which it is described as an offence against the law of God. There are many social implications of crime that must be understood in addition before we can deal with it with complete effect. Mr. Cooley's Report sets forth many of these implications with a directness that is most commendable. Careful study of it will deepen our insight into crime and prepare us to deal with it with broader sympathy and surer effect.

We are inclined in the circumstances of our spiritual teaching to deal with abstractions and averages. We speak in general terms that keep us remote from individuals. We are called upon here to deal with individuals who do wrong. We must know them one by one and deal with them in the light of personal history and agony. This is accomplished by what is known as the Case Work method which the author has brought to a high degree of perfection in his work. Family history, environment, health conditions, personal views and feelings were studied carefully and sympathetically in the case of every criminal dealt with. In this way confidence was gained, candor prevailed between the criminal and his helper. Help and direction were offered and every effort was made to awaken moral sense, to stimulate ambition, to strengthen self-confidence and to lead the criminal back to a normal place in society.

Another inclination of the clerical mind is to be satisfied with exposition and to fail to test its efficacy by actual results. In the work done by Mr. Cooley results were kept in mind faithfully no less than formula. The habit of doing this would make our teaching more direct and effective and it would make us more alert in seeking ways to make our moral and spiritual teaching more effective.

The reviewer commends Mr. Cooley's Report without reserve, to American priests. If they will bring an open mind and faithful zeal to the study of it we may hope for marked advance in meeting the serious challenge presented to school, to home, to country, to law and the Church by crime in American life.

The Preface of Mr. Cooley's work was written by the Reverend Robert F. Keegan, Director of the Catholic Charities office of New York. He traces in it the origin of the work, the spirit that directed it, the methods that were followed and the relations established with the administration of criminal law in New York. Taking into account the rounded skill with which the work was done and the high authority under which it proceeded we may welcome the Report as the most important contribution to our literature in many years.

LEARNING HOW TO STUDY AND WORK EFFECTIVELY. A Contribution to the Psychology of Personal Efficiency. By William F. Book, Head of the Department of Psychology and Philosophy, Indiana University. Ginn & Co., New York, Chicago. 1926. Pp. xviii—475.

A few years ago Professor Gulick, director of physical education in New York City, was watching an athletic contest at a boys' preparatory school. One of the contests was swimming under water. Dr. Gulick asked a boy whom he knew if he intended to enter the race. The boy answered that he could swim under the water all right, but that he did not intend to enter the race because he had not trained for the feat.

"Would you enter the race," asked Dr. Gulick, "if you were sure you could win?"

"Certainly," replied the boy.

"Well," said Dr. Gulick, "I can tell you how you can win this race."

The boy looked skeptical but waited respectfully for the plan.

"How long can you hold your breath?" asked Dr. Gulick, taking a stop watch from his pocket.

"I don't know," said the boy.

"Try it and find out," said Dr. Gulick. "Hold your breath just as long as you can while I time you." The boy filled his lungs and held his breath manfully for fifty-six seconds. "You have held your breath four seconds less than a minute," Dr. Gulick told him, and asked if that was as long as he could hold it.

"Yes, sir," replied the boy.

"And yet there are people," said Dr. Gulick, "who hold their breath from three to four minutes. A sea lion holds his breath under the water thirty-five minutes. Any normal boy your age can hold his breath two minutes without hurting himself. The secret is to breathe deeply and slowly many times, thus overoxygenating the blood; then with the lungs full, to hold the breath. Now, I shall hold the watch again," said Dr. Gulick, "and give you the signal. See if you can hold your breath two minutes."

He held the watch, and the boy did as he was told. It was a struggle, but he managed to hold his breath two minutes on the test.

"You see," said Dr. Gulick, "you can hold your breath twice as long as you thought you could. Now, how many strokes do you take in a minute when you swim under the water? Make the motions in the air just as you make them in the water, while I count them."

He made sixteen strokes a minute.

"Now," said Dr. Gulick, "you know you can hold your breath for two minutes. By counting twenty-four strokes you will know when a minute and a half are up. Now go into this race, dive into the water, swim full twenty-four strokes—it will not kill you—and you will win the race."

The instructions were then carefully written so that the boy could not possibly make any mistake in carrying out the plan they had made. An hour later he easily won the "swimming under-water" contest because he had accurately determined his ability, had analyzed the task to be performed, and had acted in accordance with a definite plan of procedure based on the facts which this scientifice analysis of the task revealed. This story quoted from the above volume is here retold because it illustrates the purpose of the book. Study and work are the subject. *How* to do both is the object. The boy swimmer did not know what he could do until he was told *how* to do what he could do and *how* to do more than he had thought he could do.

Confronted with a volume of five hundred pages on how to study or work, most people will probably think that they could put their time to better advantage than spending it on so obvious a matter. For after all what is there mysterious about a method of studying?

Simply a matter of common sense. Take up your book, survey it as a whole through the contents table and index. Focus your full attention on what you read. Analyze, synthesize, reflect, memorize, express, repeat, apply. These are the intellectual lines. Simplify your aims, curb your emotions, be earnest, but not nervous. Be tranquil. These are appetitive cautions. They involve moral, discipline and religious helps. Rest, sleep, recreation, food. These are bodily necessaries. All very plain. Why perplex us with the methodology of method? Well, yes common sense suffices for the brighter learners and workers, just as there are born teachers, musicians, logicians, and likewise poets. Nevertheless, even the naturally gifted in any line can be perfected by art, while as to the less happily endowed, methodology is a great boon if not a quasi-necessity for success. Indeed there are probably very few men looking back over their school or apprentice days who do not realize, painfully perhaps, how much time they lost because of lack of knowledge of *how* to do things most efficiently, without needless loss of time and energy. Much more efficient work they might have accomplished—much more good they might have done for others as well as themselves, if there had been some one to show them how to study, how to do things. It is in this connexion that a book such as the one before us proves its usefulness.

It does not belong to the popular efficiency group—the ones that tell how to make the most of yourself, how to acquire personal magnetism, how to master yourself and your neighbor's self—and so on. It is a detailed, methodically scientific study of how to study and work. It enters minutely into the physiological and psychological basis for efficiency in these functions. It examines the role of habit, planning, scheduling, and developing interest. It treats of investigation, memorizing, application, origination, and so on. There is an embarrassment of riches which is not relieved, though it is made more available by the abundance of exercises, questionnaires, references, etc. Indeed that is probably what many will find to be its chief fault. The book were better if it were half its size. It is too detailed and too often repeats tiself. On the other hand the prolixity and repetition will doubtless commend it to teachers, for whose service it seems to be mainly designed. Teachers, to whom it belongs first and last to teach their pupils how to learn and how to study, will know best what to select, what to emphasize, repeat, what to omit or pass over lightly.

Some of the author's remarks on how to acquire the art of rapid reading are of personal value for every reader. He claims that by practice speed in reading may be increased from 50 to 100 per cent, and that rapidity is no obstacle but on the contrary a help to con-

centration. This may be true in general. Much however depends on personal habits, physical and psychological conditions, etc. Anyhow the method suggested is worth trying and certainly, if effective, will prove to be a great help for busy people.

THE WHITE FRIARS. An Outline Carmelite History with special reference to the English-speaking Provinces. By the Rev. P. R. McCaffrey, O.C., of the Irish Province. With a Foreword by the Most Rev. P. E. Magennis, Ord. Carm. Prior General. With Illustrations and Maps.—Dublin: M. H. Gill and Son. 1926. Pp. xx, 506.

With the recent canonization of St. Teresa of the Child Jesus a fresh impulse has been given to Carmelite devotion. For this reason, if for no other, the story of the Order will appeal to a large number of readers. The forty-odd provinces of Calced and Discalced Carmelite Friars alone count about four thousand members, and the number of convents for nuns under strict and tertian observance has even more rapidly grown of late than that of men. The author in his Preface, and the Prior General in his Foreword to the present volume sound a note of regret that, despite the traditional antiquity and literary activity of the Order at different periods, there has been no effort apparently to write a complete history of the White Friars. Fr. McCaffrey's effort to supply this want for English-speaking countries has thus the merit of being an original contribution to the history of religious orders. In tracing the beginnings of the institute our author goes back to the prophet Elias of Mount Carmel, recalling the beliefs of different Pontiffs and ecclesiastical writers who accepted the ancient tradition with its record of visions regarding the subject. The constitutions and rules approved by authority of the Holy See take us back no further than the beginning of the thirteenth century. The vicissitudes of the order, its reforms, its important works and personages before the "Little Flower" of Lisieux made her new appeal to hearts, are described with discretion and with chief reference to the foundations in England, Scotland, and Ireland. American activity of the Order is but briefly referred to since the author meant to give other writers an opportunity to complete the glories of Carmel, as here set forth in historic fashion.

Literary Chat

Fr. Leopold Fonck, S.J., of the Biblical Institute, Rome, issues a new, enlarged and amended edition of his German work on the Parables of Christ. Whilst much has been written to point out the distinct value of a right understanding of the Biblical Parables (Fr. Fonck notes over one hundred and seventy works on the subject in his special bibliography), we have but few commentaries from Catholic sources in the English language, the only recently accessible one being Father Philip Coghlan's *The Parables of Jesus,* besides an earlier translation of the above Jesuit writer's *Parabeln des Herrn.* The author leads us into an intimate understanding of the Oriental imagery, but above all else to a realization of the value of illustration in preaching the word of God. (F. Rauch: Innsbruck — Frederick Pustet: New York and Cincinnati.)

Old Testament Meditations, by the late Father Maturin, offers fruitful material for reflection and to preachers on the subject of some of the prophets, Moses, Elias, Hosea, Balaam, applying their dictions to conditions of modern and personal life. One chapter is devoted to St. John the Divine in connexion with the Retreats of the Old Testament leaders. There is an informing Introduction by Maisie Ward, author of a memoir of the gifted convert from Anglicanism. (Sheed and Ward, London; B. Herder Book Co., St. Louis, Mo.)

Among the books sent to THE ECCLESIASTICAL REVIEW for notice in its department of criticism, not a few bearing the imprint of book firms which claim the name of Catholic publishers are of such inferior quality, from both the religious and the literary point of view, that we can barely accept them for mention among the "Books Received". We give extended reading notice as a rule to books only that are of actual service to the main body of our pastoral clergy. Adverse criticism would appear only in cases where a book is apt to do actual harm by appearing under the false pretence of serving Catholic interests.

In literature, as in other fields of enterprise, it is possible to make a name and even to make money without presenting actual value. Advertising *réclame,* repeated importunings of private and influential critics for a favorable notice, captious titles that appeal to the commercial instincts of booksellers will cause a book to circulate which is worthless from any but the novelty point of view. The number of publishers of Catholic works who exercise the discrimination which formerly made a trustworthy name for Catholic firms is steadily diminishing.

One needs read but a few of the poems published in a modest brochure of sixty-two pages under the title of *Parvulus* to be convinced that the writer "Sydney E. Jerrold" is a religious gifted with the fine power of thought and expression which is the result of the appreciation and habitual exercise of the spiritual life. From reliable sources we learn that the author is an English nun belonging to the London community of the Assumption. The poems, taking their title from the initial verses addressed to the Holy Child, are followed up by the imagery of Bethlehem, such as "Happy Shepherds", "Venite Adoremus" and the sweet chants that issue from the lips of the Virgin Mary. They complete their melodies with the Easter joy, in the revelation of Jesus at Emmaus, the title of a poem which has a specially pleasing lilt of thought and rhyme.

The second part of the booklet, comprising some twenty poems, covers a wider scope of the soul's appreciation of nature as a reflection of the Divine Beauty. Sydney Jerrold sings with the psalmist in "Tibi Soli" and "Aperite Portas", not only when she is in the presence of her Beloved before the altar or in the open garden spaces about the convent, but as she wanders through the ancient city of

dreams and high desires—Oxford University—where she reads the inscriptions that dedicated these halls of learning to God. The poem "Oxford" is a fine interpretation of the old motto "Dominus illuminatio mea". (Academy of the Assumption, Germantown, Philadelphia.)

Whilst we have reliable material giving information about the Oriental rites in works by the late Adrian Fortescue and others, readers of French interested in the subject will find much additional and indeed exhaustive study in the new edition of Raymond Janin's *Les Eglises Orientales et les Rites Orientaux*. The history of the Byzantine, Orthodox (Greek, Melchite, Russian, Bulgarian, and Rumanian) communions is set forth in its distinct and schismatic differences from the Uniate branches which have preserved the Catholic doctrine and worship. These latter include the various Greek rites of Southern Europe, the Armenian, Syrian, Chaldean, Maronite and Coptic branches of the liturgy. The writer's purpose is to facilitate the desired union of Oriental churches by a thorough study and understanding of the actual conditions in the different sections of Christendom. (Maison de la Bonne Presse, Rue Bayard: Paris.)

Archbishop Lepicier, O.S.M., in a handsomely printed volume, *The Eucharistic Priest*, sets forth the motives and means which are to be found in the Blessed Sacrament of the Altar to produce sacerdotal sanctification. In another volume the learned author promises to develop the subject of manifestation of priestly zeal in view of the Blessed Eucharist. (Benziger Brothers, New York, Cincinnati, Chicago.)

Longmans, Green & Co., of London and New York, have on press a new book which is likely to interest teachers and students of early Christian history. *The Home of Martha at Bethany* is a sequel to *In the Workshop of St. Joseph*, published last year. It deals with the institution of sacramental and liturgical worship during the period after our Lord's Ascension on Mount Olivet, when His Blessed Mother was still with the Apostles and Disciples at Jerusalem. The story throws light on numerous phases of Catholic doctrine which "Fundamentalists" and those who believe in the historic and inspired character of the Bible will recognize as preserved in the teaching of the Catholic Church to-day. The volume will be published at the low price of $1.50 so as to be easily accessible to all classes of religious and Biblical students, for whom it is chiefly intended.

Books Received

SCRIPTURAL.

DIE PARABELN DES HERRN IM EVANGELIUM. Exegetisch und praktisch erläutert. Von Leopold Fonck, S.J., Dr. theol. et phil., Professor am Päpstl. Bibelinstitut in Rom, Honorarprofessor der Universität Innsbruck. Vierte Auflage, Anastatischer Neudruck der dritten, vielfach verbess. und verm. Auflage. Mit Gutheissung der kirchlichen Obrigkeit und einem Geleitswort des hochwürdigsten Bischofs von Rottenburg. (*Christus, Lux mundi.* III. Teil: Die Reden des Herrn, I. Band.) Felizian Rauch, Innsbruck; Frederick Pustet Co., Inc., Regensburg, Rom, New York und Cincinnati. 1927. Seiten xxxiv—927. Price, half morocco, $5.00.

GESÙ NELLA STORIA. Al Centro della Critica Biblica. Leone Tondelli. Società Editrice *Vita e Pensiero*, Milano. 1925. Pp. xv—307. Prezzo, *L.* 10.

THEOLOGICAL AND DEVOTIONAL.

THE EUCHARISTIC PRIEST. Reflections on the Blessed Eucharist as the Center and Inspiration of the Sacerdotal Life. By the Most Rev. Alexis H. M. Lepicier, O.S.M., Archbishop of Tarsus. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. 218. Price, $2.00 *net.*

OLD TESTAMENT MEDITATIONS. By the late Father Maturin. With an Introduction by Maisie Ward, author of *A Memoir of Father Maturin.* Sheed & Ward; B. Herder Book Co., St. Louis and London. 1927. Pp. 106. Price, $1.25.

"MY SACRIFICE AND YOURS." By Virgil Michel, O.S.B., St. John's Abbey. (*Popular Liturgical Library,* Series I, No. 3.) Liturgical Press, Collegeville, Minn. 1927. Pp. 62. Price, $0.25.

COMPENDIUM OF BIBLE AND CHURCH HISTORY. A Book of Religion for Catholic and Elementary Schools. By the Rev. Brother Eugene, O.S.F., Principal, St. Francis Xavier's School; Superior, Franciscan Brothers' Schools, Brooklyn, N. Y. Foreword by the Very Rev. Mgr. Joseph V. S. McClancy, LL.D., Superintendent of Schools, Diocese of Brooklyn. William H. Sadlier, New York. 1927. Pp. xiii—303.

A WEEK WITH CHRIST, THE KING. By Sister Mary Gertrude, A.M., Sisters of Charity, Convent, N. J. With a Foreword by the Rev. Francis P. Le Buffe, S.J., Managing Editor of *Thought.* Macmillan Co., New York. 1927. Pp. 98.

CLÉMENT D'ALEXANDRIE. Par M. l'Abbé Gustave Bardy. (*Les Moralistes Chrétiens.* Textes et Commentaires.) J. Gabalda, Paris. 1926. Pp. 319. Prix, 19 *fr. franco.*

PIERRE NICOLE. Par Emile Thouverez, Professeur de Philosophie à la Faculté des Lettres de l'Université de Toulouse. (*Les Moralistes Chrétiens.* Textes et Commentaires.) J. Gabalda, Paris. 1926. Pp. 305. Prix, 19 *fr. franco.*

LES PÈRES DU DÉSERT. Par Jean Bremond. Introduction par Henri Bremond, de l'Académie Française. (*Les Moralistes Chrétiens.* Textes et Commentaires.) 2 vols. J. Gabalda, Paris. 1927. Pp. lix—263 et 318. Prix, 38 *fr. franco* les 2 vols.

LA SPIRITUALITÉ DE BOURDALOUE. Grâce et Vie Unitive. Par René Daeschler, S.J. (*Museum Lessianum,* Section Ascétique et Mystique, No. 23. Éditions et Publications dirigées par des Pères de la Compagnie de Jésus, Louvain.) Editions du Museum Lessianum, 11 rue des Récollets, Louvain, Belgique. 1927. Pp. 196.

LE BAISER DE ST. DOMINIQUE ET DE ST. FRANÇOIS. Par M. l'Abbé Elie Maire, Aumônier au Collège Stanislas. P. Lethielleux, Paris 6e. 1926. Pp. xiii—105. Prix, 3 *fr.* 30 *franco.*

L'ÉTOILE DU CARMEL. Vie de Ste. Thérèse de l'Enfant-Jésus. Par Jacques d'Ars. P. Lethielleux, Paris 6e. 1926. Pp. 191. Prix, 8 *fr.* 75 *franco.*

DE LA SOUFFRANCE. Comment porter sa croix: En face de Dieu; En face des autres; En face de soi-même. Par Marguerite Duportal. P. Lethielleux, Paris 6e. 1926. Pp. 270. Prix, 10 *fr.* 60 *franco.*

SAINT JEAN EUDES, Missionaire Apostolique, Instituteur de la Congrégation de Jésus et Marie, de l'Ordre de Notre-Dame de Charité du Refuge et du Bon-Pasteur, et de la Société du Cœur de la Mère Admirable; Père, Docteur et Apotre du Culte Liturgique des Sacrés Cœurs de Jésus et de Marie. Par le R. P. Émile Georges, Prêtre de le Congrégation de Jésus et Marie, dite des Eudistes. P. Lethielleux, Paris VIe. 1925. Pp. ix—518. Prix, 33 *fr. franco.*

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., Conscriptum et ab Antonio Ballerini, Ejusdem Societatis, Adnotationibus Auctum. Deinde vero ad Breviorem Formam Exaratum atque ad Usum Seminariorum Hujus Regionis Accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi, Md., Theologiae Moralis olim Professore. Editio tricesima prima ad novum Codicem Juris Canonici Concinnata a Timotheo Barrett, S.J. (Editio quinta post Codicem.) Frederick Pustet Co., Inc., Neo Eboraci et Cincinnati. 1926. Pp. 1292. Pretium, $6.00.

THE LIFE OF THE WORLD TO COME. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. vii—168. Price, $1.75 *net.*

JESUS CHRIST, THE EXILED KING. By the Rev. Henry Woods, S.J., Professor of Ethics, University of Santa Clara, California. B. Herder Book Co., St. Louis. 1926. Pp. xvii—295. Price, $2.25.

AN EPISTLE OF JESUS CHRIST to the Soul that is Devoutly Affected toward Him. Wherein are contained certain divine inspirations teaching a man to know himself and instructing him in the perfection of true piety. By Joannes Lanspergius, a Charterhouse monk, and translated into English by Philip, nineteenth earl of Arundel. Edited by a monk of Parkminster. (*The Orchard Books,* VIII.) Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xliv—236. Price, $1.65 *net.*

RELIGION HOUR. Book II. Story-Lessons in Conduct and Religion. Based on *Teacher Tells a Story,* Book II. By the Rev. Jerome D. Hannan, D.D. Illustrated by Winifred Bromhall. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 92. Price, $0.43.

THE HUMANITY OF JESUS. By Father Moritz Meschler, S.J. Authorized London. 1926. Pp. 135. Price, $1.15.

EXERZITIEN UND SAKRAMENTE. Beiträge zu wichtigen Betrachtungen des Exerzitienbüchleins. Von Johannes B. Umberg, S.J. Felizian Rauch, Innsbruck. 1927. Seiten 104. Preis, 1 *Mk.* 50.

LE PLUS BELLES LETTRES DE SAINTE CATHERINE DE SIENNE. Traduites par Paul-Henri Michel. Avant-propos du R. P. M.-S. Gillet, O.P. P. Lethielleux, Paris. 1927. Pp. xiii—214. Prix, 11 *fr. franco.*

LA DOCTRINE CATHOLIQUE. Tirée des Œuvres de Bossuet. Par M. l'Abbé G. Sepiéter, Vicaire a Lille (Sacré-Cœur). P. Lethielleux, Paris; René Giard, Lille. 1927. Pp. xxix—532. Prix, 20 *fr.*

"L'ENFANT CHÉRIE DU MONDE" (Pie XI). Sainte Thérèse de Lisieux. Par Fernand Laudet, de l'Institut. Alfred Mame & Fils, Tours et Paris. 1927. Pp. 255. Prix, 12 *fr.*

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